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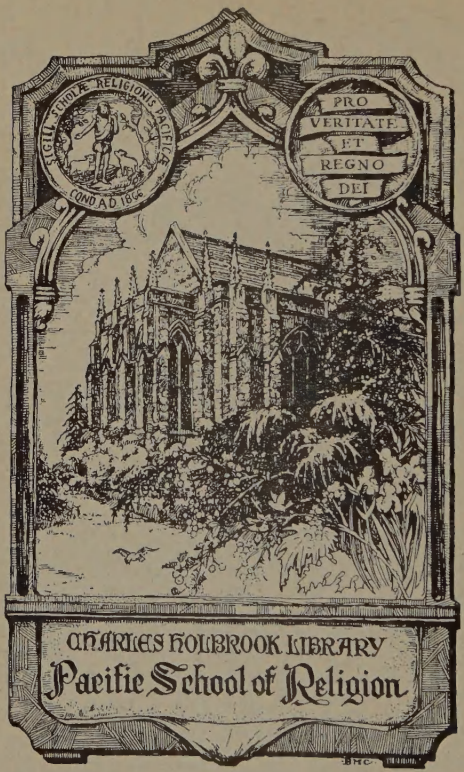

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The China Christian Yearbook

THE CHINA MISSION YEAR BOOK

BEING

"The Christian Movement in China"

1911

EDITED BY

D. MacGILLIVRAY, M.A., D.D.,

Editor of "A Century of Missions in China," Author of a "Mandarin-Romanized Dictionary of Chinese"
etc. etc.

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PREFACE.

THE second issue of the *Year Book* is now before our readers. That the first issue was appreciated was evidenced by numerous commendatory letters, and by the exhaustion of the edition long before the Year Book for 1911 went to press.

Again our thanks are due to all who have united to produce the volume. Owing to the lamented illness of several friends, the papers promised by them for 1911 were not forthcoming. At the time of printing, however, it was found that there was not space enough to include all the chapters which had been received and so the following had to be omitted.

"Concerning Chinese Hymnology."

"The Hymns of the Chinese Christian Church."

"The Ideal Translation of the Bible into Chinese."

"The Work of Anglican, Canadian and American Episcopal Church Missions in China."

"Learning the Chinese Language."

"The C. I. M. Language Schools."

"Physical Training in China."

Some or all of these will be inserted in the Year Book for 1912.

In the Index of the present Volume reference is made to all the special chapters in the Year Book for 1910, such references being followed by the figures 10 in heavy type.

We have profited by suggestions and criticisms and hope for more.

I am specially pleased to announce that during my furlough the Year Book for 1912 will be prepared by the very competent hands of the Rev. G. H. Bondfield, the well-known Secretary of the Centenary Conference of 1907, and Agent of the British and Foreign Bible Society in China and the Philippines.

D. MacGillivray.

CONTENTS.

PREFACE.

Chapter I. General Survey ... ... EDITOR 1-25

Chapter II. Government Changes and National Movements ... ... W. SHELDON RIDGE 26-48

Chapter III. The New Chinese Constitution L. R. O. BEVAN 49-62

Chapter IV. China's Sorrows ... ... EDITOR 63-78

Chapter V. Government Schools ... ... EDITOR 79-95

Education in the National Assembly 95-104

Chinese Criticism of the New Schools 104-111

The Story of Shansi University 111-116

Chapter VI. I. What Chinese Students are Reading J. S. BURGESS 117-126

II. What Chinese Young Men are Thinking About A CHINESE STUDENT 127-132

Chapter VII. Problems of Educational Work in China F. L. H. POTT 133-150

Supplement—Educational Notes 151-153

Chapter VIII. University Missions in China B. UPWARD 154-161

Chapter IX. Medical Missionary Association of China EDITOR 162-164

The Margaret Williamson Hospital E. REIFSNYDER 164-172

Chapter X. Reaching the Higher Classes. Science Work in Chengtu, Szechuen. W. WILSON 173-180

Chapter XI. Present Problems of the Chinese Church J. C. GIBSON 181-188

Supplement—Union Bodies in China 188-189

Chapter XII. The Chinese Student Volunteer Movement for the Ministry ... ... W. B. PETTUS 190-192

Chapter XIII. Unoccupied Fields ... ... EDITOR 193-205

Chapter XIV. Work Among the Aboriginal Tribes
S. POLLARD 206-209
Work Among the Nosu ... ... C. E. HICKS 210-214

Chapter XV. Work in Manchuria ... ...J. W. Inglis 215-222

Chapter XVI. The Work in Formosa 223-232
The English Presbyterian Mission in South Formosa
W. CAMPBELL 223-227
The North Formosa Mission, by a Committee of Presbytery 228-232

Chapter XVII. Work in the Kwangtung Province
H. V. NOYES 233-242

Chapter XVIII. The Jubilee of a Mission G. T. CANDLIN 243-256

Chapter XIX. The Work of German Missions in China
H. HERMANN 257-278

Chapter XX. The Work of The China Inland Mission
M. BROOMHALL 279-286

Chapter XXI. Work of Scandinavian Missions in China
A. FLEISCHER 287-294

Chapter XXII. Work of the Missions, Chiefly Evangelistic 295-352

A. B. F. M. S.	295-297	E. B. M. S.	330-333
A. So. B.	297-301	E. P. M.	333-339
A. B. C. F. M.	302-305	L. M. S.	339-346
A. P. M. (North)	305-321	M. E. So.	346-347
C. P. M.	322-325	R. C. in A.	347-348
C. and M. A.	326-329	W. M. S.	348-352
C. S. M.	330-		

Chapter XXIII. Work Among the Moslems in China ... 353-354

Chapter XXIV. The Opinions of Evangelistic Workers... 355-367
Supplement—2nd Meeting of the Evangelistic Association 368-372

Chapter XXV. The Tract Societies in China. J. DARROCH 373-380

Chapter XXVI. The Bible Societies 381-387
The Pocket Testament League 387-388
Bible Translation and Revision 388-391

Chapter XXVII. The Christian Literature Society for China 392-400

Chapter XXVIII. I. Sunday Schools in China
J. Darroch 401-404
II. Christian Endeavour in China
Mr. and Mrs. E. E. Strother 404-407

Chapter XXIX. I. Y. M. C. A. in China. C. L. Boynton 408-417
II. Tokyo Chinese Y. M. C. A. — J. H. Wallace 417-420
Chinese Students' Union Church Tokyo. Mark Liu 421-423
III. Y. W. C. A. in China 423-424

Chapter XXX. Women's Work. 425-442

A. P. M. (North)	425-428	L. M. S.	431-432
C. and M. A.	428-429	M. E. M. (North)	432-436
C. S. M.	429-430	M. E. So.	436-442
E. B. Z. M.	430-431		

Chapter XXXI. Miscellaneous 443-459
I. International Reform Work in China
E. W. Thwing 443-445
II. China's New Law Against Opium 445-448
III. The Oriental Society for Promoting the Christian Education of Deaf-mutes 449-450
IV. International Postal Telegraph Christian Association 450-452
V. Woman's Christian Temperance Union
Mrs. C. Goodrich 452-455
VI. "The Door of Hope" 455-457
VII. The Shanghai Industrial Orphanage 457-459

Chapter XXXII. A Year's Work of The "Chinese Recorder"
W. N. Bitton 460-462

Chapter XXXIII. The Greek Church in China
O. FIGOUROVSKY 463

Chapter XXXIV. Statistics of Roman Catholic Work in China 464-469

APPENDICES

I. Memorable Dates in Chinese Missionary History Page i
II. List of Important Events ... ... ii-v
III. Obituaries ... ... vi-xiii
IV. List of Articles on China in Current Magazines ... ... xiv-xvi
V. List of New Books ... ... xvii-xx
VI. Ten Best Books for Missionaries in China xxi-xxii
VII. Summer Resorts ... ... xxiii-xxviii
VIII. The Census of China ... ... xxviii-xxxi
IX. The People's Gift of Testaments to the Imperial Family ... ... xxxii-xxxiii
X. Nanyang Exhibition ... ... xxxiv-xxxviii
XI. Schools for Missionaries' Children ... ... xxxix-xlii
XII. Cost of Living in China xliii
XIII. Open Ports ... ... xliv-xlvi
XIV. Church Officials ... ... xlvii-liii
Directory of Missionaries ... ... i-lxxviii
Statistical Table i
Index ... ... i-xx

CHAPTER I.

THE GENERAL SURVEY (1910-1911).

BY THE EDITOR.

AS Dr. Arthur H. Smith said last year,* the difficulty of comprehending China is not only not diminished, but is actually increased as compared with two decades ago. His masterly General Survey in the Year Book for 1910 is scarcely out of date still, save on minor details, and we strongly recommend our readers to ponder again Dr. Smith's lucid and brilliant pages. The prolonged absence of Dr. Smith from China precludes his writing the survey this year, but our readers may expect that on his return he will continue to do the work, which none but he can do so well.

CHINA UNDER THE EMPRESS DOWAGER, AND AFTER.

The period of Chinese history during which Yehonala, better known as the Empress Dowager, ruled China, will always be of surpassing interest to the student of Chinese affairs. The situation of China to-day both for good and evil is largely the aftermath of those eventful times. Then as now, action and reaction, like Jacob and Esau of old, were fighting for the ascendancy in the councils of empire. Previous writers had from the scanty materials at their disposal cast fitful gleams of light on the course of events, but the impenetrable veil which covers Oriental diplomacy refused to be drawn aside, until two brilliant collaborateurs gave to the world the result of their study of various diaries kept during the fateful months of 1900 by one who stood close to the Throne. For the majority of people their book

* Year Book for 1910. P. 1.

will simply confirm previous opinions, though the wrath of of Mr. Ku Hung-ming and others burns fiercely against them and all their works.

CHINA'S TASK.

We would do well to recall again the weighty words of Professor Ernest D. Burton, of the University of Chicago, spoken at the Conference of Foreign Mission Boards in New York, 1910.

"Having determined that she will emerge from the isolation which she has maintained for centuries, that she will not simply yield as she has for a hundred years to such pressure as she can not resist, but will herself actively enter into the life of the nations and become one in the family of nations, China confronts to-day one of the greatest tasks that any nation ever faced. This is nothing less than the creation of a new civilization * * * * *

The task which China thus confronts is one of tremendous difficulty. Observe what is included in it. A new constitution, which means in reality a new political system; a new army, a new navy, a new economic, a new finance, a new science pure and applied, a new education, in many respects a new ethics. Observe the conditions under which these things must be produced. Outside, a scarcely disguised and an imperfectly restrained desire on the part of foreign nations to exploit China for their own purposes. Inside, a very inadequate development of the national resources of the Empire, a financial and political system that must inevitably keep the Empire poor so long as that system continues, and, not least, a dearth of great statesmen."

The question is, Can she do it without help? Can she do it with all the help she can get? Or, Can she do it without the Christianization of at least a fair proportion of her leading men?

HER SPECIAL DIFFICULTIES.

Professor Burton mentioned how she is ringed around by nations who eye with increasing impatience an obstructionist policy, which both refuses itself to develop natural resources, and is even more determined to prevent others from doing it. The most striking outcome of this policy is Russia's recent ultimatum to enforce a Treaty in which she gave three days for a reply, whereat the Grand Council "are very much astonished," but give way on every point. Meantime the Japanese are "diligently cultivating the cabbage-patch in their neighbour's back garden" (Manchuria).*

The poverty of the Central Government which is the result of their financial system, has received special prominence through the debates of the National Assembly on the Budget. To meet a deficit of thirty-six million taels, new taxes have to be devised, which the people promptly refuse to pay, from a too well grounded suspicion that official peculation will permit of only a small percentage ever reaching Peking.

To cap all, floods, famines, and plague have added to the distress and perplexities of people and Government alike. These sorrows shed a lurid light on the poverty of the people, the neglect of waterways,† and the unreadiness of those responsible to cope with national calamities. (See our special chapter on "China's Sorrows.)" "If by the stroke of a magic wand every Chinese official from the members of the Grand Council to the humblest constable could be made strictly honest, ninety-nine hundredths of China's difficulties would have vanished at sunrise."

THE PRINCE REGENT.

The second year of Prince Chun's regency has passed, and he has done as well as might be expected, although

* Words of a Japanese writer in an American magazine.

† But a high authority on the spot in Anhui says it would cost £300.000.000 to drain that region.

there were signs at one time that the present Empress Dowager, Lung Yu, would like to step into the shoes of her predecessor. The Regent has been too strong for her, and by the aid of his Grand Council, has at least avoided glaring blunders. He recently proclaimed himself Generalissimo of the Army and Navy. His various Edicts during 1910 indicate that he is doing his best, and under the circumstances no one but a Kangsi or Chinshihhuang could have anything more to show than he has. There is much talk of welding together Manchu and Chinese, but several recent Edicts inopportunely emphasize the Manchu overlordship.

During the year the Chinese Christians, as related in our Appendix, prepared four presentation copies of the New Testament, one for the Empress Dowager, one for the Prince Regent, one for the Empress Mother, and one for the Child Emperor. But as long as the eunuchs and concubines swarm and intrigue in the purlieus of the Palace, little improvement in court circles need be expected.

THE GRAND COUNCIL.

The great age of Prince Ching does not prevent him from exercising a paramount influence. Censor Chiang Chun-lin lately denounced him as "an old treacherous minister, who draws into the public service a crowd of incapable persons like himself without appointing anyone able or worthy." There are some able men in the Council and in the ranks of the Viceroys and Governors, but no one has emerged as head and shoulders above the rest. Since Li Hung-chang and Yuan Shih-k'ai, there are no men who are so well known to foreigners as they were. But the progressives in the nation's councils are met by a solid front of conservatism, and to onlookers the net progress is very small. Notwithstanding frequent rumors Yuan Shih-k'ai is still in retirement. Tang Shao-yi, from whom so much was hoped, retired in a few months from the presidency of the Board of Communications, while that brilliant young man, Dr. W. W. Yen, came back from the Legation at Washington to some uncertain post in the Waiwupu.

The centrifugal and centripetal tendencies of government received ample illustration during the year. The Viceroys and Governors accustomed to almost absolute sway, like the satraps of ancient Persia, are constantly offering a passive resistance to the efforts of the Grand Council who desire to centralise power at Peking. Every few months there is a general shuffle of high officials as in times past, a vacillating policy which renders the work of the best men nugatory, and incidentally prevents any one man being too successful to suit Peking.

OFFICIAL SALARIES.

The National Assembly has been turning its attention to the question of official salaries and has sanctioned a scale which includes both metropolitan and provincial posts, the following being some of the chief items:

Grand Councillor—Tls. 24,000; President of a Board, Tls. 10,000 Vice-President, Tls. 8,000; Councillors, Tls. 4,000; Secretary, Tls. 3,600; Viceroy of a Provincial province, Tls. 24,000; Viceroy of an ordinary province, Tls. 20,000; Governor, from Tls. 14,000 to Tls. 18,000; Salt Commissioner, Commissioner of Interior and Educational, Tls. 6,000 each; Intendant, from Tls. 4,000 to Tls. 5,000; Prefect from Tls. 3,600 to Tls. 4,000.

What these salaries signify may easily be seen from the fact that the Shanghai Taotai makes, roughly, Tls. 200,000 per annum net, of which Tls. 120,000 are derived from the interest of money lent out from month to month. Again, a Comptroller-General of Customs gets Tls. 25,000 per annum, though of course this is really an extra item in his income as he always holds several still more important offices. The amounts decided upon by the National Assembly of course presume that the appointments are made according to merit —no purchase being possible, and that the appointees are not saddled with the working expenses of their office. ("The National Review," November 26, 1910).

For purposes of comparison we give the salaries attached to various Cabinet Officials in England.

Lord High Chancellor, £10,000; Lord President of the Council, £2,000; Lord Privy Seal, £2,000; First Lord of Treasury, £5,000; First Lord of the Admiralty, £4,500.

Secretaries of State: Home Affairs, £5,000; Foreign Affairs, £5,000; Colonies, £5,000; War, £5,000; India, £5,000.

Chancellor of the Exchequer, £5,000; Secretary for Scotland, £2,000; Chief Sec. to the Lord-Lieut. of Ireland, £4,425; Postmaster-General, £2,500.

WHAT IS THE NEW CHINESE CONSTITUTION?

We are greatly indebted to Mr. L. R. O. Bevan, Professor of International Law, Shansi University, for his able resume of the new constitution in another chapter. As he says, there is a certain tentative element in this constitution, and doubtless changes suggested by experience, or dictated by necessity may be made, but the general result of the strict carrying out of the constitution as it at present stands would be to centralise power in Peking, and greatly curtail the power of the provincial Governors. At the same time there are many indications that the people's representatives will force the pace, and make serious alterations in this constitution.

The nine years' programme is fully set forth on Page 31 of the Year Book for 1910. Owing to the earlier calling of Parliament, the following revised table of constitutional reform has been issued:—

Third Year of Hsuan Tung (1912):—

(1) The establishment of a Cabinet. (2) The establishment of an Advisory Board. (3) The promulgation of a new official system. (4) Promulgation of laws and regulations to be followed by officials. (5) The publication of a system of Book-keeping for Government finances. (6) The promulgation of rules and regulations in regard to Likin and Taxes. (7) The authorization of the expenditure of the Imperial Household. (8) The establishment of Courts of Justice in the Yamens of the Administrative Officials.

(9) The publication of a system of audit. (10) The promulgation of the Civil, Commercial and Criminal laws. (11) The promulgation of the law regarding procedure in civil and criminal cases. (12) The publication of the system for taking of the census. (13) Census Statistics.

Fourth year of Hsuan Tung:

(14) The promulgation of the Constitutional Law. (15) The publication of special enactments for the Imperial Household. (16) The promulgation of the Parliamentary Law and System. (17) The Election Rule for both Houses. (18) The Election. (19) The introduction of the Budget System. (20) The establishment of an Audit Office. (21) The putting into force of all the new laws. (22) The opening of Courts of Justice of every grade throughout the Empire.

Fifth Year of Hsuan Tung:—

(1) The summoning of Members of Parliament to Peking. (2) The Imperial Decree relating to the same. (3) The opening of Parliament.

It is pleasing to record that the local Self-Government Councils called for in the first year of the programme, have done most excellent work in connection with the famine relief distributiou in Anhui and Kiangsu.

The taking of the Census (See our Appendix), is a matter of extreme difficulty, but as far as it has gone, it seems to be likely that the common estimate of four hundred millions is too high.

THE PROVINCIAL ASSEMBLIES.

Upon the ruins of the old Examination Cells, beautiful Provincial Assembly Buildings have arisen in many provinces. Twenty-one of these Assemblies were opened on October 14, 1909, for a session of forty days. The franchise is, of course, a limited one, being confined to scholars, officials, and those who have property of not less than about £600. The number who exercised the franchise varies as may be seen from a few examples:—

In Shantung, 119,549, members elected, 103.
In Manchuria, 52,679, members elected, 50.
In Hupeh, 113,233, members elected, 80.

Of the 105 members elected in Szechuen, six only were elected under the property qualification. Christians voted freely, and in one instance the Vice-President of the Assembly is a Christian.

The powers of these bodies are nominally advisory only, but with this they will not long be contented. The discussions were intelligent and dignified, and showed that the Government has set free an entirely unsuspected power in the land. The aim is not revolutionary, but to encourage patriotism, and strengthen the Empire.

THE NATIONAL ASSEMBLY.

The first meeting of the National Assembly took place in Peking on October 4, 1910. One hundred of the members were appointed by the Government and one hundred from the various Provincial Assemblies. These bodies having tasted the new wine of power made haste to agitate for an earlier summoning of a real Parliament than the programme, which postponed it to the ninth year, called for. By great persistence they persuaded the Prince Regent to grant an Imperial Parliament in three years' time. Not satisfied, however, with this, they set to work to have a parliament immediately, but in this they were not successful.

The National Assembly had various questions referred to it by the Grand Council. It was especially desirous of inspecting and criticising the Budget, and Prince Tsai Tse, Minister of Finance, delivered the first Budget speech in the long history of China. The delegates called for the details, and the Central Government responded by sending down to the House a score of large cases filled with documents numbering 3,280 volumes. Nothing daunted, the House tackled the Budget, and cut down many of the items, reducing a deficit of 36 millions to a surplus of 3,500,000,

whereupon Boards and Governors raised a loud cry of *non possumus*.

However, the Assembly established its right to criticise the actions of the Throne, to control supplies, and to initiate legislature. It impeached the Grand Council itself, and demanded that a Cabinet responsible to the Assembly should replace the Grand Council.

The cry for a Parliament was not drowned until a dissolution was forced, and one delegate from Manchuria by way of protest jumped from the train and was killed. The Government outwardly has successfully resisted the Assembly, but the contest will be renewed in the next House.

TAXATION.

Sir Robert Hart once formulated a scheme for the clean collection of the present land-taxes, in which he claimed to increase China's present revenue some sixfold, "but such a revolutionary reform must wait until Chinese officialdom is morally ready to carry it out," which is another expression for the Greek Kalends. The Government at every turn is met by want of money. Reforms are found to be expensive. The Army and Navy clamour for reorganization and large expenditure. China's Foreign indebtedness is £125,000,000,* requiring the payment of a yearly interest of Tls. 60,000,000. The Executive is at a loss to find new means for taxation, and even taxes for the new schools have in several instances provoked riots, and the people are too ignorant to allow of the introduction of new imposts.

THE CURRENCY.

The Year Book of 1910 recounts on page 7 the attempt of China to reform her currency. In May an Edict was published setting the standard of currency for the present in a Silver Dollar of Taels .73 weight. This Dollar was to be the sole medium for payment of taxes, etc., and other

* Exclusive of the £10,000,000 loan mentioned later.

official liabilities. The Provincial mints were forbidden to coin any save exactly like those issued at the central mint in Peking, but it was discovered that to inaugurate this reform a large supply of ready cash must be available, and United States, Great Britain, Germany and France offered China a loan of £10,000,000 Sterling, which will probably be arranged.

These loans though much detested are now seen to be inevitable. A National Debt Redemption Society which made such a stir at first soon fizzled out. Not only did the National Debt remain unpaid, but more was added to it. At the same time the Provinces were piling up foreign loans on their own account, notwithstanding the efforts of the Central Government to get a monopoly of the foreign loan business.

Many authorities counselled China to adopt the Gold standard, but this would require such an immense reserve that it is practically impossible.

COURTS OF JUSTICE.

The new penal code is at last nearly ready for promulgation, and the new law courts are said to be in process of being set up in the Provincial Capitals. Examinations have been held for those who wish to practise in the new law courts. The reform of the judicial system is one of the absolute prerequisites of the abolition of extraterritoriality.

In a few places modern prisons have been established, and even prison labour enforced on modern lines. But will and want of money will long postpone the sweeping away of the old prison system, although one of the surprises is to discover a model prison in far distant Yunnan.

Torture is nominally abolished, but a recent edict said that the bastinado would henceforth be used only to force confession. But when we hear that the Shanghai police are calling loudly for the return of the bamboo into the

Mixed Court, it may be doubted whether the Chinese people can be ruled without it.

GOVERNMENT EDUCATION.

As this subject was fully treated in the Year Book of 1910, and Chapter V. of the present book gives further details, it will not be necessary to give a lengthy survey, especially as the opinions then expressed require little, if any, modification.

The Christian Literature Society's Report for 1910 says: "The object is to provide an elementary school for every 400 families within the next five years, that is, school accommodation for forty-five million scholars within the next ten years. Japan, at the end of thirty years, had schools for 5,300,000 scholars. Will China succeed with her forty-five millions?"

At the Nanyang National Exhibition held in Nanking one immense building was filled with educational exhibits from kindergarten to University. Though these exhibits were drawn from a comparatively small number of schools, they served to show as far as material things are concerned, how far China had advanced educationally. The drawings, embroideries, etc., were quite equal to anything seen in the West.

It may be, however, that progress is disappointing. As a well imformed writer has said: "In regard to the all-important subject of education it may be doubted whether the Empire has not retrogressed rather than broken fresh ground. Many of the schools hastily started in the early days of the reform fever are either closed or are languishing, sorry patterns of what an educational institution should be. In some centres good work has been done, but in education as in other matters China lacks the motive power necessary to galvanize into action her loose-knit empire, paralysed as it is by administrative inefficiency and absence of rapid communications."

The sensation of the year was Professor Ling's speech, which we give *in extenso* in Chapter V. It is well summarised by a leading Daily Paper as follows:

"Mr. Ling inveighs primarily against the lack of moral and educational discipline in Chinese Government Schools. The students, he infers, have imbibed advanced ideas without ridding themselves of the irresponsibility of youth. Doctrines of equality and liberty, culled, we are told, from Japanese sources, have been interpreted as authorizing a general lawlessness of conduct at home, in the school and in public. The most ardent reformers in China can scarcely wish that the new order, with its many untried innovations, should altogether supplant the old virtues that have held together for so long the component parts of this heterogeneous empire. Among these filial respect has always occupied a prominent place; but even this is threatened, according to the lecturer who took the Foochow scholars to task. In the schools there is a dangerous tendency for the students to introduce practices well known in the industrial world, for the purpose ef attaining their own ends. By means of "unions" and threatened strikes they are able virtually to dominate an educational institution, even to the extent of laying down rules for their own tuition and regulating their own examination. Finally, out of school hours Young China displays signs of moral degeneration which, if unchecked, must ultimately undermine the vigour and manhood of the country."

No effective reply was made. Indeed further corroborative evidence was educed.

A recent cartoon in "The National Review" represents a Chinese mother pointing her child to the rising sun, the rays of which represent the things that China must learn, namely, *Go*, *Unity*, *Pluck*, *Sympathy*, *Humaneness*, *Honour*, *Patriotism*, *Public Spirit*, *Unselfish Devotion*, *Reciprocity*, *Self Reliance*, *Self Knowledge*, *Self Reverence*, *Self Control*, *Generosity*. If she learns them at all she must begin in the

schools. Mr. Ling evidently thinks that this sun has not yet risen.

The story of the Shansi University, which is in a class by itself, is authoritatively told in Chapter V. The ten years' period of foreign control is over, but most of the professors have been re-engaged.

THE PUBLISHING BUSINESS.

The Commercial Press, Shanghai, now a Limited Liability Company, still holds the lead. "This press was started twelve years ago by Christian Chinese, who had learned the trade while employed by a Mission Press. After a time, these young and ambitious Chinese naturally wanted to go into business for themselves. They therefore left the Mission Press and opened a small job printing shop near by. By skill and diligence, their business soon increased. When the new government system of education was adopted and foreign text-books were called for, the managers were enterprising enough to foresee the opportunity. They enlarged their plant and began to turn out the desired books. To-day, this Press is the largest in all Asia, employing over one thousand hands, all of them Chinese except about a dozen Japanese. It is equipped with the latest and best German, English, and American machinery. It has a capital of $1,000,000, one-third of which is held by Japanese and two-thirds by Chinese. It uses not only Chinese paper, but stock imported from Austria, Sweden, England, and Japan, chiefly from Austria and Sweden. It has opened twenty branches in various cities of China. It is managed on the co-operative plan, sharing profits with its employees. The net profits are divided into twenty parts. Five of these are distributed among the employees, ten go to the shareholders, three to the reserve fund, and two to the schools of children of employees, to sick and injured employees and the widows and orphans of those who have died. The net profits distributed in these ways last year were $200,000 Mex. . . . . This Press now issues

most of the text-books used in the Government Schools and a large proportion of the bank notes which are in circulation." It has the only three colour printing plant in China.

It is said, however, that anti-foreignism has began to interfere somewhat with its business. The demand for its translations from foreign works is declining, though doubtless the school book trade is bound to increase.

Printing presses are, of course, found everywhere, but they are mainly occupied in publishing newspapers.

THE CHINESE PRESS.

A series of new press laws has been issued, the object of which is to secure official control of the papers similar to that exercised by the Government in Russia. An enterprising Taotai in Shanghai with the approval of his superiors, bought up the Shanghai vernacular papers for the sum of Taels 183,696.82 together with Taels 34,634.56 to meet current losses. Part of this sum was paid from the interest accuring on the Huangpu Conservancy Fund. But subsequently his successor handed the papers back to commercial management. A free and enlightened press is at present an impossibility, and only papers published in foreign settlements can express themselves freely. A subsidized press is not unknown is Western countries, but the absence of a libel law, and the venality of Chinese editors renders most of the papers dangerous and difficult to regulate.

POST-OFFICE AND TELEGRAPH.

The Chinese Post Office, under a capable foreign management, is advancing by leaps and bounds, and as an agency for consolidating the Empire can scarcely be overestimated. During 1909, the number of Post Offices was raised from 3,493 to 4,258. That means for each office there are 98,285 persons. Articles of all sorts rose from 252,000,000 to 360,820,600; parcels from 2,455,000 to

3,280,000; registered articles from 19,000,000 to 25,500,000, and Money Orders to the value of $10,000,000 were transmitted. Some 13,000 miles are covered by railways and steamers, thus leaving 87,000 to be run by couriers. China occupies the 14th place in postal operations, namely, seven articles per head as compared with America's 164 articles per head. A daily service between Lhasa and Yatung via Gyantse, India, is the latest enterprise.

The telegraph lines are only slowly increasing. During last year 1915½ *li* of lines and 22 new offices were added. A reduction of rates has been granted, but telegraphing is still to expensive for the multitude. A recent loan of £500,000 is to be devoted to extension.

RAILWAYS.

The Tientsin-Pukou Railway being built by foreign engineers has made rapid advance. Last year the Northern section had reached as far south as Taianfu at the base of the Sacred Mountain, while the Southern section has trains running regularly to Linhwaikuan on the Hwai River, and construction trains going beyond Hsuchowfu. The value of this line in the rapid transport of foodstuffs to the scenes of the Anhui Famine gives a delightful forecast of how easy it will be to deal with famines when China has a proper network of Railways.

A length of thirty miles of the Canton-Kowloon Railway from the Canton end was opened in December, while on October 1st the British section of the line was opened. It is expected that the two ends will be linked up sometime next year, though some say two years may elapse.

Want of money and engineers is almost paralyzing Railway progress in other parts of the country.

The first sod of the Ichang-Chengtu Railway was out on December 10, 1909, at Ichang. It is said that a number of tunnels are now being bored, but it was reported that the Directors were to discontinue work on the Ichang section, and instead to build a line from Chungking to Chengtu. It

appears that a large part of the funds for this line were lost in rubber speculation at the time of the boom in Shanghai, an accident likely to interfere with the company's operations.

The Peking-Kalgan line is being extended to Tatungfu in Shansi.

Some work is being done on a line from Kiukiang to Changsha and on another from Wuhu southwards to Kuangtehchow.

In Yunnan a number of surveys have been made for a line from Yunnanfu into Szechuen province.

In Honan Province, the Railway from Kaifeng, which crosses the Peking-Hankow line at Chenchow, is opened to Honanfu, and work beyond the city is being pushed on. It is hoped to reach Tungchuan in the spring.

The Canton-Hankow Railway has made some progress in Canton Province, but little is known about it.

The Shanghai-Hangchow Railway, which is being built beyond Hangchow towards Ningpo, had a bitter conflict with the Central Government during the year over loans, and Mr. Tang, the General Manager, was finally degraded by the Throne, much to the indignation of the people.

The Peking-Hankow Railway has been redeemed by means of a large foreign loan during the year.

A great line to run from the North China Railway at Chinchow straight north to Tsitsihar and then on to Aigun opposite to Blagovestchensk in Russia was greatly talked of as to be built with American capital, but interference of other countries has meantime put an end to the project.

Multitudes of other lines have been projected, some surveys actually made, but little construction work done. The name of H.E. Jeme Tien-yow, the Chinese engineer who built the Peking-Kalgan line, is destined to be famous in the annals of Chinese Railways. He is still employed in similar work, and, if the Government allows him, will yet render great service to his country.

OTHER REFORMS.

The anti-opium agitation has taken on new life greatly assisted by the energetic agent of the International Reform Bureau, Rev. E. W. Thwing. Everyone now admits that China has succeeded very well in stopping the growth of the poppy plant, though this has resulted in some of the provinces in severe loss to the people who plant it largely. This, however, is expected soon to right itself. The National Assembly has taken up the matter of revising the Opium Clause of the British Treaty, and a National Anti-Opium Society has sprung up in Peking. This Society has been very active in endeavoring to secure that opium importation may be totally prohibited. Meantime the British Government in India has, according to agreement, reduced the number of chests exported with the unexpected result that the price has risen so high that the receipts of the Indian Government for 1910-1911 were nearly £3,000,000 Sterling over the original estimate. Friends of reform rejoice that a second anti-opium International Conference is shortly to meet.

The anti-footbinding Society since being handed over entirely to the Chinese has apparently ceased agitation, but there is quiet spreading of the movement going on, especially among the schools. The chief hope is that the young men educated in the new schools will frown down the practice. In Shanghai shoe stores have recently adopted such signs as "Grown Large," "Treading the new," "As Heaven made it." These signs show that there is a demand for natural foot shoes.

On February 22, 1910, the Government in response to a memorial from the Bureau of Constitutional Affairs issued an Edict abolishing slavery and prohibiting the buying and selling of human beings in China. No maid-servants or concubines should be sold. Concubines remain, but their position is considerably improved under the new law. There are, however, many loopholes for evasion of the law.

By far the greater number of farm labourers in China are slaves. There is no evidence that the Edict has made any difference to those who are in servitude.

At Canton the friends of progress rejoice at the recent abolition of licensed gambling, which for years has been a Government Monopoly farmed out to the highest bidder. Viceroy Chang Ming-chi deserves the greatest credit for this act. The revenue from this source is two million Taels, and taxes on wine, salt, etc., were to be increased to cover the deficit.

The cigarette evil shows no sign of abatement, but the sale of "patriotic" tobacco is said to be gaining ground.

Foreign liquors are being most persistently pressed upon the Chinese. The demand for beers and spirits is increasing in North China. The Imperial Maritime Customs Returns show a most alarming increase in the import of wine, spirits, beer, etc. Comparing 1909 with 1908, the total net increase for the whole of China is Taels 845,186, but of this advance no less than Taels 737,088 are traceable to Tairen and Manchuria. This shows that the big increase has been caused by the demand of the growing Japanese and Russian population in Manchuria and on the Railways under their control.

STATE OF TRADE.

During last summer a panic took place in Shanghai resulting in the failure of many Chinese banks there and in other ports. Taels 10,000,000 had been borrowed from the banks for speculation in rubber, and the Shanghai Taotai had to borrow a sum of Taels 3,500,000 from the foreign banks to tide over the difficulty, but he lost his place over it, and the Shanghai market has scarcely yet recovered.

Among new exports are to be found iron, coke, coal, and hogs. The visit of twenty-three American business men from the Pacific Coast proved of great mutual advantage.

The progress of aeronautics has sent up the price of Shantung silk and also Manchurian cocoons. China's Tea

still continues on its downward course, notwithstanding extraordinary efforts to counteract the decline. The overissue of native bank notes without any guarantee of reserve is in almost the same state of chaos as in 1908. The earthquake on the Straits of Messina by destroying the numerous silk filatures greatly helped the Chinese trade. Tin slabs used in the manufacture of joss paper have experienced a serious decline. This is said to be partly owing to a decline of belief in such methods of worship.

While prosperity comes to individual parts of the country, China as a whole remains impoverished and unprogressive.

THE NANYANG EXHIBITION.

The growth of China's national consciousness proceeds space. Its most striking manifestation this year was the holding of the first National Industrial Exposition. The idea was first suggested by Tuan Fang when Viceroy of the Liangkiang, and it was eagerly taken up by the Chambers of Commerce throughout the country. A site consisting of over 156 acres of land was chosen inside the city of Nanking, and in a short space of time over thirty-six large buildings were erected to contain the exhibits, each province having a special building in addition to contributing exhibits for the Educational, Arts, and Industries buildings. Local exhibits of the provincial products had first been held before these were sent forward to Nanking. Taels 1,500,000 were invested in the undertaking. There was, of course, a large deficit, but the buildings at the close of the Exhibition, which was open for six months, were sold to a patriotic Chinese for about a million Taels and ten years' freedom from taxation.

The Exhibition was essentially intended to impress the visitor with the resources of the Empire and the capabilities of the Chinese themselves.

GENERAL SURVEY OF MISSION WORK.

The Year Book of 1910 devoted many chapters to a minute survey of all branches of mission work in China. That will not be attempted this year, but considerable knowledge of the work may be gathered by a perusal of Chapter XVI. of the present book. In the "Recorder" of November, 1910, Mr. Ewing has a valuable paper on "The Development of the Chinese Christian Church." This will repay careful study. Dr. Gibson deals with Problems of the Chinese Church, in Chapter XI.

New Missions.—The Anglicans of Canada, who formerly sent missionaries to work in Fukien under the C.M.S., have now appointed Bishop W. C. White with several clergy to Honan, at the capital of which they have located. They propose developing an educational work in co-operation with various missions in that province. Ultimately, the Honan Christian University may be the result.

The National Holiness Association of America have a few missionaries in Chihli Province, while some representatives of the Methodist Protestant Missionary Board of America work at Kalgan in connection with the A.B.C.F.M.

There is also the German Women's Missionary Union working in connection with the China Inland Mission. Some missionaries from Scotland, a branch of the "Tongues" Movement, are located at Tsechowfu, Shansi.

In addition to these, there are a few scattered workers calling themselves by various names, such as Pentecostal, Emmanuel, Faith, etc., but in general it may be said that all the great Societies are now represented in China, and any others to follow will be small or of recent origin.

Comity and Federation.—The China Inland Mission have handed all their work in the Province of Hunan to the Liebenzell Mission, once in association with them but now independent. The London Missionary Society has handed

over its Chungking plant to the care of the Canadian Methodists, and there is further talk of concentration by devolving another portion of its work to other societies.

Ten Provincial Federations have been formed, and enthusiastic meetings held in which the Chinese have taken a leading part. A full list of Union Bodies in China is appended to Chapter XI.

Spiritual State of the Church.—Although there is nothing like the Manchurian Revival to chronicle, yet meetings for the deepening of the spiritual life have been much blessed. In these, Mr. Goforth, Mr. A. Lutley, Rev. Ting Li-mei, and other brethren have been leaders, and the Provinces of Shansi, Shensi, Shantung, Honan, Fukien, Kiangsi, and Chekiang have been particularly revived.

The visit of Rev. F. B. Meyer, B.A., in 1909, and that of Dr. W. W. White and his party in 1910 have borne lasting fruit. The latter began a movement to establish Bible Training Schools in China on the model of his own in New York, and he will revisit China this year.

The second meeting of the Evangelistic Association of China was held at Hankow and was highly successful.

The Sunday-School Movement under Mr. Tewksbury's leadership is filled with new life. Dr. A. P. Parker prepares the Lessons.

Rev. Ting Li-mei continues the Student Volunteer Movement, an account of which is given by Mr. Pettus in Chapter XII.

Rev. Yu Kuo-chen of Shanghai holds aloft the banner of Chinese Church Independence, but his following is not large. Nevertheless all agree that independence is coming. The National Church should not be standardised, pruned or grafted to suit foreign ideas of what Churches should be.

Chinese liberality is on the increase. The Canton Christian College has a large building built by Chinese money. The Chinese in Shanghai bought two very expensive lots for the Y.M.C.A. extension. A Preparatory

School to Boone College has been erected by the Chinese in Wuchang, and another in Hankow. Mr. Ou-yang, a Tientsin Christian, gave 20,000 Taels to the Y.M.C.A. The Chinese also contributed a large part of the expense of the Christian Headquarters at the Nanking Exhibition.

The Bao Memorial Hall, erected by Chinese, forms an important wing of the Lowrie High School, South Gate, Shanghai, while the same Chinese recently paid $4,000 for the purpose of building a new church at the same place. The Chinese Churches generally are contributing liberally to the Central China Famine Fund.

A further evidence of the Spirit's power is the decline of trouble over lawsuits. Lawsuit enquirers are diminishing, although some of the oldest missions report their Christians as dissatisfied because the missionaries refuse to take up "yamen" cases.

Education.—Though the future of the Educational Association of China is "all unknown," that does not mean that the schools are in a bad way. On every hand Missions are developing their educational work, but as far as possible along Union lines. The absolute necessity of the highest efficiency, in face of government competition, is the strongest incentive to union. The chief emphasis is not on the "leavening" process, but on the education and development of the Christian Community. (See Edinburgh Report, Vol III.)

The Wu-Han University scheme, fathered by Lord Wm. Cecil, appears at present to be marking time, but a professor or two are already on the ground. The Arthington Fund is responsible for much new enterprise. The visit of Professors Burton and Chamberlain as representatives of Chicago University stirred up great hopes of help for the educational work of China, which meantime gets along without it. Harvard University is to establish a Medical School. The Indemnity School in Peking has begun work with over a score of American teachers, some of whom are ladies.

Literature.—The Religious Tract Society under Dr. Darroch makes itself increasingly felt throughout all the branches. Mr. W.E. Blackstone has begun a large scheme for the distribution of the Scriptures and Tracts to the Chinese by means of the liberality of Mr. Milton Stewart of California. The phenomenal number of 1,440,000 of one set of Illustrated Portions is now being printed in Germany.

The Christian Literature Society under the veteran leadership of Dr. Timothy Richard still struggles forward with a limited staff, but is by no means discouraged. It has acquired during the year a valuable site in the central district, on which it will erect a book depot.

Y. M. C. A. Work.—Following the visit of Mr. Brockman to the homelands, a large number of young men are coming out, to seriously attack the problem of reaching the students in the Government schools. Some missions have started Y.M.C.A. work on their own account. A meeting held in the White House resulted in a phenomenal total of gifts, namely, about $1,500,000 Gold. Professor Robertson's scientific lectures to the higher classes are expected to be a new key to unlock the fast-closed door of the literati. Mr. Sherwood Eddy is visiting the Associations with blessed results.

Riots and Indemnities—The riots of the year are fully noted in Chapter IV. The Wesleyan Missionary Society, and the London Missionary Society have adopted the practice of the China Inland Mission and refused indemnity for the Changsha riots. Mr. J. Archibald in the "Recorder" for November, 1910, strongly argues against such a course. Report VII. to the Edinburgh Conference is against Missions claiming or accepting such compensation.

Plague and Famines.—The death of Dr. Jackson and the work of Dr. Christie and his medical colleagues in Manchuria call attention anew to the importance of Medical work and education. Truly they had come to the kingdom for such a time as this.

The heroic work of missionaries in North Anhui and North Kiangsu famine relief once more shows that missionaries are ready to care for the bodies as well as the souls of men. It is not yet known whether this difficult and dangerous work can be finished without a toll of missionaries' lives.

The "Chinese Recorder," and, "China Mission Year Book." The "Chinese Recorder" under its editorial board continues to move forward at a high level of attainment, and the number of those in the home land who take it is satisfactorily increasing.

The "China Mission Year Book" for 1910 filled "a long felt want" and is nearly all sold, and the prospects for a long life for the series are distinctly bright.

Distinguished Testimony. — Dr. G. E. Morrison, the distinguished correspondent of "The London Times" at Peking, once so opposed to missions, has recently delivered the following striking testimony: "I think it only fair to say that the good name which Englishmen possess in China —a name for straightforwardness and honesty—is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries, whose pleasant English homes are found from one end of the Empire to another. We may criticize some of their methods, but the sum total of the good they do to the maintenance of our good name is beyond calculation. Think what it means to have scattered throughout that vast Empire in hundreds of stations, high-minded English gentlemen, whose word is their bond, living simple and pure lives—absolutely trusted—who are working solely for the good of the people, undismayed by failure, manly and courageous. The more I see of missionary work in China, the more I admire it. The work is much better organized than before. There is now combined movement where formerly there were often merely disjointed efforts. From an experience gained in witnessing their work in every province in the Empire, I wish to bear my unqualified

testimony to the admirable work done by our missionaries in China."

A Bishop's Optimism.—Bishop Bashford remains still an incorrigible optimist. He gives two main reasons for the hope that is in him. First, China has adopted constitutionalism without bloodshed. Second, The new education bids fair to completely displace the old, and the hope of the country is in its young men. It is easy by thinking of some things to be pessimistic, but notwithstanding ups and downs the divine purpose is being worked out, and Christians of all lands should take heart again. "These shall come from the land of Sinim."

CHAPTER II.

GOVERNMENT CHANGES AND NATIONAL MOVEMENTS.

By W. Sheldon Ridge, B.A., Editor of the "National Review."

THE interval since the first issue of this "Year Book" has seen many changes in the Government Service. At times it has appeared to be a game of "Family Coach," and a foreign cartoonist on one occasion shewed the high officers in Peking participating in a game of "Musical Chairs." There has, however, been no dramatic incident like the removal of H.E. Yuan Shih-k'ai at the beginning of the Regency. The first necessity for change arose from the death, in August last, of H.E. Lu Chuan-lin, a Grand Secretary who had held many high offices with dignity and credit. H.E. Lu was the last of the moderate liberals of the old school, and from the time of his appointment as prefect of Lienchow, in 1879, to the end of his life, he had a reputation for honesty and open-mindedness, both of which qualities made him the trusted adviser of the newer and younger reformers. Shortly before H.E. Lu's death a number of changes took place in the Waiwupu, any changes in which are significant because the composition of the Waiwupu indicates the Government attitude towards foreign Powers and foreign ideas generally. H.E. Liang Tun-yen who had succeeded H.E. Yuan Shih-k'ai as President of the Waiwupu, was granted two months' leave of absence in June, on account of sickness, but finding himself still in ill health at the end of his leave he asked permission to retire, and was succeeded by his immediate junior, H.E. Tsou Chia-lai. At the same time T.E. Hu Wei-te and Tsao Ju-lin moved up to the Senior and Junior Vice-Presidencies of the Board, and H.E. Liu Yu-lin became Junior Deputy Vice-President. On his recovery

H.E. Liang was sent to visit Europe and the United States to discuss the preliminaries for the revision of China's customs tariff; and this work he has not yet concluded. Immediately following these changes in the Waiwupu came a general redistribution of offices. H.E. Hsu Shih-chang, a Grand Councillor and President of the Board of Communications, a man with modern ideas and of considerable official experience, was appointed to the vacancy in the Grand Secretariat caused by the death of H.E. Lu, and Prince Yu Lang, who had already shewn administrative gifts of a high order, became a Grand Councillor. The promotion of H.E. Hsu Shih-chang to the Grand Secretariat opened the way for the recall to Peking of H.E. Tang Shao-yi, who had been practically shelved since his return from a mission abroad. H.E. Tang became President of the Board of Communications, whilst H.E. Sheng Hsuan-huai, who had long held nominally the office of Vice-President of the Board of Communications but had been kept out of Peking on one pretext or other, was called to undertake his duties in the Capital. H.E. Sheng had for a long time dabbled in currency questions, doing nobody any harm, and had on one occasion presented a memorial to the Throne upon this topic, and therefore when he reached Peking he paid no attention to the Board of Communications, but devoted himself to instructing the Board of Finance on currency questions, the principle of *Lucus a non lucendo* apparently applying. Following these changes an important gathering of high provincial officials took place during the last week of August in Peking, the object of which was said to be to discuss the proper division of labour and responsibility between provincial officials and metropolitan Boards and Yamens. Shortly after this meeting, H.E. Yuan Hsu-shun was removed from his office of Viceroy at Canton, as the result of continuous disagreement between himself and the Kwang-tung Provincial Assembly on the subject of licensed gambling, and he was succeeded in November by H.E. Chang

Ming-chun, who has managed to weather the storm and bring about a moral reform of considerable importance, of which we make note below.

The middle of December saw still further changes, but in another direction. The return from Germany of H.E. Yin Chang to become head of the Board of War, and the return from abroad of Princes Tsai Hsun and Tsai Tao, who had been on missions of investigation in connexion with naval and military affairs respectively, suggested changes in the relation between the various bodies responsible for defence. Up to this date there had been the Board of War (literally, the Land Force Board) as supreme authority in naval and military affairs; the Board of Navy, concerned with the Navy, but subordinate to the Board of War; and the Army Advisory Council, a body of experts advising on army organization. The changes proposed in December and since carried into effect make the Board of War a purely Army Board, equal in rank with the Board of Navy, and over each is set a Board of Defence (to use the shortest English term covering all the ground). The head of the Board of Defence is a Minister; the heads of the two other Boards are Commissioners only; and the Advisory Council is eventually to be linked to the naval and the military authorities.

A diplomatic appointment of considerable interest deserves notice. Lord Li Ching-fang, after a term as Minister to the Court of St. James, returned to China a few months ago, and was succeeded by H.E. Liu Yu-lin of the Waiwupu; and when in January H.E. Tang Shao-yi, finding himself unable to accomplish anything effective in the Board of Communications, resigned his office of President he was succeeded by H.E. Sheng Hsuan-huai, whose promotion made way from the entry of Lord Li as Vice-President of the Board.

At the time of writing other changes have just been made, and more are in contemplation. An agitation carried on by the members of the National Assembly in

connexion with the dispute with Russia, compelled the President of the Assembly, Prince Pu Lun, to make representations to the Throne suggesting a special session of the Assembly. For this indiscretion Prince Lu Pun was removed from his office and appointed President of the Board of Agriculture, Industry and Commerce, his vacated post being taken by H.E. Shih Hsu, formerly a Grand Councillor, but for some time out of office; whilst H.E. Li Chia-chu, Vice-President of the Board of Education, a somewhat anti-foreign, anti-constitutional man, a by-product of Japanese omniscience, was appointed to the Vice-Presidency of the Assembly. Prince Pu Lun has taken his removal with good grace, probably glad to be relieved of the worry of the agitations that have so constantly arisen in the National Assembly; and at any rate he is throwing himself with immense energy into the work of his new office. The appointments foreshadowed are somewhat numerous, but the only safe one about which to prophesy is that H.E. Chao Erh-sun will either accept or refuse the Manchurian viceroyalty*. Events on the Yunnan, Szechwan and Tibetan borders have led H.I.H. the Prince Regent to call H.E. Chao, who is Viceroy of Szechwan, to Peking for consultation; and the generally menacing state of affairs in Manchuria is prompting the Manchurian Viceroy, H.E. Hsi Liang, to resign, which he has asked leave to do several times. H.E. Hsi's persistency may be rewarded, in which case Peking designs to send H.E. Chao to Manchuria, though it is said he has already intimated his unwillingness to go there. His special fitness for this appointment is to be found in the fact that he was the first Viceroy of the Three Eastern Provinces.

Of the national movements that have marked the past year the chief has been the constitutional movement, and of this there have been three phases: the demand for full parliamentary government; the inauguration and first

* April 20th. He accepted it to-day. Editor.

session of the National Assembly; and the demand, voiced by the National Assembly and finding a ready emphasis in the columns of the Chinese Press, for a responsible Cabinet.

We noted in the "Year Book" of 1910 that from the inauguration of the Provincial Assemblies in October 1909 the Government had had not a moment's peace, for the Assemblies had headed a movement in favour of hastening the date for the opening of Parliament. This agitation proceeded very briskly and brought forth two Imperial Edicts declining to hasten the period at which parliamentary government should be inaugurated, but these did not suffice to damp the ardour of the leaders of the agitation. They took occasion to renew their demands shortly after an Imperial Edict in May had announced that the first session of the National Assembly would commence in October, the elections thereto taking place in the interval. The immediate outcome of this renewed demand was an emphatic Edict in the last week of June, again refusing the demand for an early opening of Parliament, and insisting on the Court's loyalty to the constitutional movement. A very significant passage in the Edict states that, "Government by representative institutions demands many preparations, some of them being in connexion with parliamentary affairs, but not all, and it is therefore a mistake to suppose that when once a Parliament has been inaugurated the constitution will be perfect and nothing more remain to be done. Our Empire is a great one, and its financial affairs are in a most parlous condition, whilst many breaches of law and violations of order and other acts against the peace of the realm have occurred recently as the handiwork of disreputable characters, and these are matters which naturally delay the establishment of representative and constitutional institutions. A programme has been laid down and the officials concerned are being held responsible for the following of that programme and its fulfilment in due time, and We ourselves have most particularly

carried out those duties required of Us, facts which are known to all our people and should be duly appreciated." From this it is clear that the Prince Regent fully realizes that the change from an omniscient and omnipotent despotism to a monarchy limited by the suffrages of, say a hundred millions of people, is not to be brought about by a few strokes of a vermillion pencil. There are lions in the path—finance, currency, ignorance, lawlessness and a number of others; hence the closing words of the Edict are, "We hereby order that no further petitions having the same object shall be presented to Us."

Imperial Edicts are not necessarily the last word on the subject, however, and hence we find that almost on the eve of the opening of the National Assembly a further agitation in favour of a full-fledged Parliament led the Prince Regent to call the Grand Councillors and Presidents of Boards to his residence there to consult with them as to the advisability of acquiescing in the demands of the provincial agitators, who had gathered in Peking with a view to influencing the National Assembly in their favour. This meeting was widely noticed in the vernacular press, which published a full list of the names of those present, indicating who voted in favour of the agitation, who opposed it, and who stood neutral. This renewed agitation marked the culmination of a fierce rivalry between Peking and the provinces which had found expression in many ways—by the opposition to foreign loans for railway construction, by the refusal of certain railway directors to bow to the will of the Prince Regent, and by the attempt to capture the National Assembly for the earlier Parliament movement. This persistence was rewarded by a measure of hesitation on the part of the Throne. The National Assembly met on the 2nd October, and on the 7th the provincial agitators went in a body to the residence of the Regent and asked for an interview in order to present petitions. They were told that His Imperial Highness was at the San Su Hall and would not return to his

residence until the 10th, an answer which did not satisfy them, so that they stayed at the Prince Regent's quarters until nearly midnight, and could only then with difficulty be persuaded to leave. The attendants refused to take charge of the petitions, and it was only when Prince Su undertook to receive and present them that the petitioners were persuaded to leave. This obstinacy led the Prince Regent to communicate with the provincial viceroys and governors, asking their opinion on the advisability of hastening the inauguration of a representative Parliament. The last week in October saw great impetus given to the parliamentary movement in the adoption by the National Assembly of a resolution in favour of an earlier Parliament. The pressure was ultimately so great that the Prince Regent gave way, and in the early days of November issued an Edict promising a Cabinet during the next year and a Parliament at the end of three years. This satisfied the moderates, but not the radicals, who continued to persist in demanding a Parliament at once, without any experimental National Assembly to prepare the way The students in Peking held a huge demonstration, very skilfully engineered, on the 16th November, to celebrate the grant of a National Parliament.

Since this time the movement has not been quite so strong, but the Peking authorities took strong measures against it in January of this year by expelling from Peking all the agitators from the provinces, especially those from Manchuria, who believed that a Parliament could save the Three Eastern Provinces from falling into the hands of Russia and Japan. Since that time the agitators seem to have realized that they have got all they can in the way of concession on this point, and perhaps the fact that the National Assembly has managed to secure power far beyond what it was originally intended that that body should have has also helped to satisfy them.

The second phase of the constitutional movement is the establishment and history of the National Assembly.

The election of this body took place about the middle of the year, and it is of more than common interest to notice its composition. The two hundred members are made up of :—

(1) Peers of the Blood Imperial, 16.
(2) Ordinary Peers (Chinese and Manchus), 12.
(3) Colonial Peers (Mongolian, Tibetan, Muhammadan), 14.
(4) Imperial Clansmen and Elder Statesmen (Gioros), 6.
(5) Representatives of Metropolitan Boards, 32.
(6) Technical Members, 10.
(7) Large landowners, 10.
(8) Representatives of Provincial Assemblies, 100.

The Peers of the Blood Imperial were appointed by the Throne from a list of eligible candidates submitted by the Imperial clan.

Ordinary Peers were appointed in the same way. Of Colonial Peers, six represent Inner Mongolia; four, Outer Mongolia : one Kobdo and Sinkiang; one, Kokonor; one, the Muhammadan Tribes; and one Tibet. The four Imperial Clansmen and the two Elder Statesmen were selected by the Throne out of forty clansmen and twenty elder Statesmen elected by their own bodies. The same procedure was adopted in the selection of the representatives of the Metropolitan Boards. The technical members, who are *savants*, distinguished *literati*, scientists, or men otherwise distinguished for their intellectual accomplishments, were chosen from a number recommended by the presidents, vice-presidents, Hanlins, censors, viceroys, governors, commissioners of education, and ministers to foreign countries. Of those thus recommended thirty were chosen for nomination to the Throne, and of these thirty the Throne selected ten.

The twenty largest tax-payers in each province nominated two of their members and of these the Throne selected ten, who should represent the property and wealth of the country. Each provincial assembly elected twice the number of representatives allotted to it, the final selection remaining with the Throne.

The body constituted in this highly ingenious manner was formally opened on the 2nd October by the Prince Regent in person, and a few days later began its deliberations, having the power and right to discuss and make recommendations concerning (*a*) the Budget; (*b*) emergency expenditures; (*c*) taxes and loans; (*d*) new laws and statutes, and their amendments, with the exception of the future Constitution; and (*e*) matters referred to the Assembly by Imperial Decree. The decisions reached by the Assembly are reported to the Throne by the President and Vice-President conjointly with the Grand Councillors or the Presidents of Boards. Grand Councillors and Presidents of Boards are allowed to attend the debates, but may not vote, whilst the Assembly has the right to ask questions of the responsible members of the Government. It is of some interest to note how the Assembly used its powers. By the middle of November there had begun to be somewhat acute differences between the Assembly and some of the highest Government officials on several points. Thus, with regard to the question of loans for the Hunan Railways, the Assembly demanded the presence of the Grand Councillors that these gentlemen might explain their actions. The same demand was made in the case of the Assembly's failure to obtain an immediate Parliament. Prince Ching argued that the Parliament question was one entirely within the prerogative of the Throne, and hence the advisers of the Throne could not be called to account concerning it. This point the Assembly conceded, but it succeeded in compelling the Grand Council to send Prince Yu Lang to explain the railway loan business to the Assembly. A fortnight later the Assembly entered upon an aggressive policy. A few weeks earlier the Salt Administration had forwarded to the Throne certain proposals concerning the Salt Gabelle in Yunnan, and about the same time the Board of Education forwarded proposals concerning educational matters in Kwangsi. In each case there were numerous

contentious issues involved, and so these matters, after being discussed by the Grand Council, were referred back to the respective Boards for reconsideration. The National Assembly took the position that the questions should have been referred to itself, and threatened forthwith to impeach the Grand Council, whereupon Prince Ching, as a reply to this action on the part of the Assembly, and possibly also as a set-off against the Assembly's successful demand for the attendance of Prince Yu Lang, invited Prince Pu Lun, the President of the Assembly, to attend before the Grand Council and explain the Assembly's conduct. The situation was saved by the issued of an Imperial Edict which referred the issues to the Provincial Assemblies of the provinces concerned. The impeachment was at once dropped, but the National Assembly, not to be without justification for the attitude it had taken up, appointed a Special Committee to memorialize the Throne on the history of the Grand Council, and, taking the opportunity thus afforded, pointed out that the powers of the Grand Council are now such that it would be impossible to seek to define them, but the Council itself could be tolerated if it were made responsible to the people, and by "People" the Assembly clearly meant itself.

We have dwelt at some length on this episode because it illustrates the gradual growth in China of the idea of responsibility to the people, an idea that found increasing acceptance in the Assembly as its session continued. As the end of the year drew near the Assembly realized that when its session was over the Grand Council would be free to act as it chose, without any representative body to ask questions, so the Assembly tried to force the Council into a recognition of responsibility towards itself, and to this end a second impeachment of the Grand Council was decided upon in the third week of December. To this the Grand Council replied by a threat to resign in a body, but this they were persuaded not to do, partly, it was said, by the representations of the Prince Regent to the effect that

the Assembly's session would soon be at an end. But the Assembly, having met, was not in a mood to be dismissed before it had finished what it believed to be its work and eventually decided to prolong its session by twenty days. This was done partly also in the hope that the Grand Council would be gradually driven to convert itself into a Cabinet responsible to the Assembly. In this the Assembly was disappointed and was irritated at the time of the impeachment of the Grand Council by finding itself impeached in a bitter memorial to the Throne by H.E. Liu Ting-chen, Director of the Peking University. H.E. Liu raked the Assembly fore and after, but the weight of steel was too small to do serious damage. The position at the close of the Assembly's first session was that the Assembly had so fully established the principle that Ministers of State are responsible to the people as to set the Court to the task of providing as quickly as possible a Cabinet of responsible Ministers to supersede the Grand Council. In other directions the session had been by no means fruitless. The provincial authorities and the metropolitan Boards had presented their budgets and the Board of Finance had submitted them to the Assembly, thus recognizing that the people who pay the piper should call the tune, and the Assembly made sweeping reductions which the Board of Finance did not attempt to modify in returning the drafts to the various Boards and provinces. Against these reductions there has been an outcry ever since. The Assembly also shewed its appreciation of the factors which go to establish the extra-territorial status of foreigners by passing with but minor modifications a new Penal Code, upon which a number of jurists, educated abroad and led by a well known Japanese authority, had been at work for some considerable time. The Assembly also succeeded in making itself to a fuller extent than had been intended a preparation for complete parliamentary government, for it virtually wiped out the line of demarcation between consultative veto and legislative enactment. The session closed just

before the Chinese New Year, but since that date difficulties with Russia have arisen, the proposed loan of £10,000,000 from the Quadruple Syndicate has moved several steps forward, other events of national importance have occurred, and these have combined to persuade the members of the Assembly that an extraordinary session should be held in order that these issues may be discussed. The demand has been over-ruled, however, and the crises are passed perhaps all the more satisfactorily that the Assembly had no opportunity of making a complicated situation sadly confused.

The third phase of the constitutional movement has been that presented by the proposals for the establishment of a Cabinet. The constitutionalists, thorough-paced nominalists, have from time to time throughout our period urged this as a capital measure, without any definite idea of the principles upon which the Cabinet should be formed or of its functions when that happy consummation should be achieved. It would be impossible and unprofitable to follow in detail all the proposals that have been made, but they have been almost invariably based on a sort of political dogma of baptismal regeneration. Thus in November, when the whole question had begun to be keenly discussed as the outcome of friction between the National Assembly and the Grand Council, we find a scheme put forward at a Palace Conference according to which Prince Ching was to be President, Prince Yu Lang and Duke Tsai Tseh the Vice-Presidents, and other highly placed Government officials, councillors, assistant-councillors, and the like. This of course is but the ordinary structure of any one of the Boards, and from the time of this proposal to the present moment there has been no scheme brought forward that has not been more or less of this character. During the last few days proposals have been made of the same kind, and one of them is reported to have commended itself to the highest authorities because it "provided places for all the principal officers and left nobody out in the cold."

In other words it was but a re-arrangement of the pieces in the Grand Council. Each proposal is bandied back and forth between the Grand Council and the Commission of Constitutional reform with little, if any, advance. The simple fact is that with the creation of a Cabinet and the eventual conversion of the National Assembly into a full Parliament, the Grand Council and the Grand Secretariat will, like Othello, find their occupation gone; and that they do not relish. Another fact to be remembered in seeking an explanation of the slow process of Cabinet-making is that as yet there is no such thing in China as party government. The essential business of a Cabinet is to advise and there are two ways in which a Cabinet's advice may be given as well as two ways in which it may be received. On the one hand the Cabinet may give advice with a full sense of responsibility for its advice, knowing that whether the advice is good or bad the Sovereign is constitutionally bound to take it and act upon it. This implies responsibility to the people or the representatives of the people; and as the leading officers of state in China are not as yet chosen from a party representing the momentary will of the majority a Cabinet in this sense is an almost impossible thing. On the other hand, the Cabinet may give advice merely to the best of its ability and in what may be called a purely legal way, when the Sovereign may or may not accept it, any more than a man is obliged to follow the advice of his lawyer or, worse still, of his friends. In this case the Cabinet is responsible merely to the Sovereign, and as the Sovereign can make no mistake the Cabinet becomes merely, where representative institutions are but in a rudimentary stage, a useful body of men ready to take the responsibility for the Sovereign's mistakes, or to explain them away. In China the Grand Council has performed these functions hitherto with conspicuous success; and it may be doubted whether anything better will be needed for some time to come. The point at issue between the National Assembly and the

officials near the Throne has been that the National Assembly wanted a Cabinet of the first type, whilst Grand Councillors and Grand Secretaries have not been able to see the need of anything more than the second type, and until these incompatible views can be reconciled nothing can be done.

The constitutional movement has been closely accompanied by movements for reformed finance and currency and for legal reform. In the ordinary sense of the word these movements are not national. Of the four hundred millions of people in China only a few hundreds of thousands know or imagine that there is anything wrong with the currency or the finance of the Empire, but the reform of these is a national matter in that it will affect ultimately every man, woman and child throughout the Empire; neither does the great mass of the population understand that there is anything very unsatisfactory about the administration of justice or the punishment of crime, but it will open its eyes when a new Criminal Code is administered by a reformed judiciary, and justice is neither bought nor sold. In so far as this is the case these are national questions.

The questions of finance, currency and economy are closely bound together. We noted last year that the provincial assemblies had been very keen in their scrutiny of the provincial budgets, and the same keenness has been exhibited by the National Assembly. The authorities in Peking, too, have found great difficulty in making ends meet, and have realized that if the country is not to run headlong into bankruptcy there must be some central control of finance. Hence an Edict towards the close of last (Chinese) year to the effect that all financial transactions, whether national or provincial, should be placed in the hands of the Minister of Finance, but the provinces have shewn no desire to come under the protecting wing of the Capital. Hence Duke Tsai Tseh has frequently sought to resign his post of President of the Board of Finance, but has not succeeded. Provincial resistance to the guidance of

the central Government shewed itself in many ways, but chiefly by the continued agitation against the conclusion of a loan for railway construction, and by placing embarrassing figures concerning the provincial budgets before the Board of Finance, even after the drafts had been a second time sent back to the provinces for re-consideration. Finally, however, the figures of an Imperial Budget were issued for the first time in China's long history in the second week of October. This statement shewed the annual receipts to be Tls. 296,962,722 and the annual expenditure Tls. 333,058,364, leaving a deficit of a round Tls. 35,000,000. At the same time semi-official statements put the probable deficit this year at Tls. 50,000,000, and for next year at Tls. 100,000,000, with still more gloomy prognostications for the further future. This ocean of debt the student class would sweep back with the Partingtonian mop of voluntary subscriptions. It is interesting to note here how little the best informed foreigners know of China. No man has had better opportunities of knowing China's revenue than Sir Robert Hart, who ten years ago in an official memorandum put China's annual revenue at Tls. 88,200,000, and her annual expenditure at Tls. 105,000,000; and it is impossible that the figures have changed so enormously since 1901. Whatever the actual deficit may be there is great difficulty in wiping it out, as H.E. T'ang Shao-yi discovered in the Board of Communications, where he attempted wholesale reductions of staff and cutting of salaries; and the great reductions in the Budget, advised, almost ordered, by the National Assembly, led almost to a general resignation of the chiefs of the great spending departments.

With the full realization that a debased currency was at the bottom of many of China's economic problems, the Board of Finance has been devoting itself to this question. In May it was decided to adopt as the standard unit of the currency a silver dollar to be of uniform touch and fineness throughout the country, and in July important memorials from the Board of Finance suggested a complete system of

monetary and minting reform which has since received the approval of the Throne. Under this scheme the Board of Finance has absolute control of all mints, of all paper currency, and of all matters pertaining thereto. The scheme was to be inaugurated with the beginning of the present (Chinese) year, but lack of funds prevented. In order to find these, negociations have been proceeding for the last six months with a group of foreign financiers representing British, French, German and United States interests, this Quadruple Syndicate offering to lend China £10,000,000, on reasonable terms, provided China will allow a foreign expert to supervise her financial and currency reforms. This China is scarcely prepared to do, but the necessities of the case are such that China must acquiesce in a few weeks, if not days.

The humiliation of extra-territoriality weighs heavy upon the proud Chinese mind, and hence the authorities have spared no pains to bring about a change in the administration of justice that will justify them in asking for the removal of this impediment to the exercise of full sovereignty throughout China's borders. For two years a body of experts has been at work revising the Penal Code, and more than once the work has been sent up to the Throne with a covering memorial for Imperial sanction. According to custom it has been referred to the Grand Council or some other body for report, and in each case further revision has been required. During the last few days of the Assembly's session the New Penal Code was under discussion and sanction was given for its adoption. In September the Board of Justice sent Messrs. Kim Shao-sheng and Li Fang (better known as A.L. Ahlo) two young but distinguished lawyers, to attend the International Congress on Prison Reform, since which they are visiting Europe to study European prison systems. In China itself a commencement has been made of teaching useful arts to the inmates of prisons, and in December a strongly worded circular was sent from Peking to all the high provincial

authorities calling attention to recent Edicts forbidding the use of torture. Nevertheless abominable cruelties have taken place within a gunshot of the foreign settlements at Shanghai. In the second week of January were held the first of the new regular examinations in law which are henceforth to be compulsory on all new officials of the Board of Justice. A large number of candidates presented themselves, including many who had studied law abroad. It is intended to appoint the successful candidates to important posts in the provincial High Courts now in process of establishment. If these men and the Courts to which they are attached are placed on a proper basis, putting them beyond the reach of temptation, there is great hope for the administration of justice in China, for the men themselves are reported to be of excellent character and well qualified for the tasks which have been assigned to them.

We now turn to those moral movements whose importance is to be measured not so much by actual achievement as by the sincerity of their supporters and the spontaneity of their origin. First of these stands the anti-opium movement. Whatever may have been the past history of the movement and whatever may have been the motives which originally led the younger Chinese to join in it, there can be little question that the prime force at work in the movement now is a moral force; nor can there be any question that the Chinese Government has succeeded against almost impossible odds in uprooting the poppy over large areas, in restricting its growth in greater or less degree in many districts, and in greatly reducing the amount of habitual opium smoking amongst all classes. Throughout the year Duke Kung has been in charge of the Bureau for the Suppression of Opium, has been impeaching officials high and low for persistence in the habit, and in many cases secured severe punishments. The evidence concerning reduction of growth is almost unanimous. Travellers, missionaries, consular officials, foreign merchants and others all bear witness in the same sense.

Thus the Commissioner of Customs at Mengtsz, a spot remote from excessive official pressure, writes in his report for 1909 that "the suppression of the traffic in this province must be recognized even by the most skeptical;" and the Commissioner at Chungking finds that in consequence of a decisive prohibition in the autumn of 1909 "there can be no doubt of the fact that a clearance of the poppy on the most extensive scale has been effected." Dr. Morrison, the Peking Correspondent of "The Times," making a journey through the northern provinces, noted the reduction in the areas planted with the poppy, and at a later date Sir Alexander Hosie, investigating on behalf of the British Government, acknowledged considerable reductions. The wide-spread reduction both of smoking and cultivation is undeniable, but the campaign has not been uniformly successful. At Canton the Viceroy tried to reduce the import of opium by making a monopoly of the trade and thus forcing up prices, but this action, undoubtedly in contravention of the Treaties though no more so in the case of opium than would have been the case with kerosene or baby organs, could not be upheld by the Peking authorities. The earnestness and sincerity of the Peking Government may be judged by an Imperial Edict issued in the last week of September. This Edict states that the Throne has ascertained that it has been deceived in certain reports as to the amount of reduction of poppy growing that has been effected. The governments of Kirin, Heilungkiang, Honan, Shansi, Fukien, Kwangsi, Yunnan and the New Dominion had each reported the entire eradication of opium production, but reports to Peking by special delegates sent out by Duke Kung shewed that the eradication was far from complete. The Governors of these provinces were therefore handed over to the Board of Civil Appointments to be suitably dealt with, and in cases where rewards had been bestowed for what was believed to have been exceptional success in measures of suppression, those rewards were withdrawn. About the same time provincial feeling

was becoming articulate and we find the Kwangsi Provincial Assembly resigning in a body as a protest against the extension of the time for total suppression of the poppy. Following quickly on this came a resolution by the National Assembly in favour of the immediate application of the most stringent measures for the suppression of opium smoking and poppy cultivation, and to this resolution was added a clause deprecating the renewal of the ten years' agreement with Great Britain regarding the reduction of the import of the Indian drug. A later resolution, also passed unanimously, called upon the Government to stamp out the drug so that not a single poppy should be grown after the forthcoming Chinese New Year. The present year has seen no less than three Imperial Edicts on this same subject.

The efforts of the reformers have been directed not only towards the reduction of the domestic trade, but towards the abolition of the import, and to this end various means have been taken, some wise and some otherwise. Of the latter we may notice the attempt to use the signatures of school children as a lever with the British people. A campaign was set on foot in the schools of Tientsin which resulted in the attaching of many infant signatures to a petition to the British people to lend assistance in relieving China from what are commonly supposed to be her Treaty obligations in this matter. The petition, which was in the crudest language and of which the official English translation was in a most curious variety of English, was a jumble of tenses, persons and numbers, and would certainly not carry weight with any practical person, but the fact that the students of Tientsin and district had been invited to sign it led these students to imagine that they were persons of some political importance, and at a later date they indicated this by rioting when they did not get what they wanted, so that the military had to be called out to keep them in order. Incidents like this have cast serious discredit on what might, with wise leadership, have been

an entirely admirable campaign. It was perhaps inevitable that something of crudeness should attach to the movement, and so we find an appeal "to the British King" signed by a hundred and thirty thousand Chinese who described themselves as "we, the four hundred million people of China," and expecting that King George can "issue a benevolent order" like a despotic monarch, and stop the Indian trade out of hand. The leaders of the movement should have known better than this, but they were apparently ill advised. However, the main facts stand out clearly. The 24th of October of last year marked the jubilee of the signature of the Treaty of Tientsin attached to which Treaty was the schedule of duties to be imposed upon imports into this country. There is no clause compelling China to admit any of these goods, either opium, or peanuts, or scientific apparatus, or nail-scissors, and there are many who hold the view that China would be quite within her rights in absolutely prohibiting the import of any article of a deleterious nature, such as quack medicines, intoxicants, or opium; and there is no doubt that if China were to get her back up and say, "We will have no more opium imported under any conditions," the world would sympathize with her. However, she has preferred to take the more conventional course, and deal with the matter through diplomatic channels. According to its own terms the Tientsin Treaty must be amended or denounced within six months of its decennial expiration, or it is taken for granted that it is renewed. During the six months since the 24th of October the Anti-Opium Societies of China have addressed petitions to King George, to the British Government, to the House of Commons, to the British people, and to the women of England, urging them to do everything possible to put a stop to the traffic. The immediate success of these petitions is not yet assured, but there are undoubtedly strong forces now at work making for success. Never has the outlook been so hopeful. Parallel with this movement has been the movement for the non-renewal of the reduction

agreement with Great Britain. It will be remembered that in 1907 an arrangement was made by which the import from India should be so reduced each year for ten years, that in ten years' time the import would cease. The arrangement was to be provisional for three years and this tentative period terminated on the 31st December. The Chinese Government, hoping for an immediate cessation of all import and believing that more had been accomplished in China itself than was actually the case, was not anxious to renew this agreement, whereupon Great Britain indicated her sympathy with China by announcing that though the agreement was not renewed she should continue to act as though it were operative. This evident sympathy with China gave great encouragement to the supporters of the movement in China, and it is hoped that the International Conference to be held at The Hague in July may carry still further the good work. This Conference was to have been held last autumn, but at the request of the Chinese Government it was postponed until the coming summer, partly that the full reports for the year 1910 might be received from the provinces, partly that the attitude of Great Britain as exhibited in relation to the possible modification of the Tientsin schedule might be more fully known, and partly that the journey of investigation by Sir Alexander Hosie would probably be complete and his report would indicate how far the claims of China to have dealt effectively with the evil were justified. At the moment of writing things are in train for a great advance.

One awakening gives rise to another, and thus we find that a beginning is being made in the attack upon one of China's cherished vices—the gambling evil. The centre of the crusade has been Canton where for many years licensed gambling has formed no inconsiderable source of provincial revenue. Exactly how the campaign arose does not appear, but for some years there has been growing a feeling in Canton that the exploitation of the gambling vice for the increase of the provincial revenue was not a

commendable proceeding, and eventually the Provincial Assembly passed a resolution urging the Viceroy to abolish the system. The Viceroy was faced with the difficulty of finding other sources of revenue and he temporized. The gentry of the province carried the matter to Peking and there the Board of Finance was ordered by Imperial Edict to enquire into the possibility of suppression. The struggle between the gentry and the Provincial Assembly on the one side and the Viceroy on the other became so acute that the Assembly resigned in a body but was persuaded to resume its duties and eventually, with the accession of a new Viceroy, the reformers have achieved their purpose, for the revenue from gambling is abolished and strict regulations against public gambling have now been issued.

Though there is nothing of outstanding importance to record in connexion with footbinding, domestic slavery and kindred relics of a less advanced stage of civilization, the general testimony is that public sentiment with regard to these things is definitely becoming more and more humane; and a native report states that whereas formerly it was the custom for the Chinese lady to wear shoes emphasizing the smallness of her "lily feet" it is now not unknown for women with bound feet to adorn them with shoes that give the appearance of a natural feet.

Of minor movements we may notice the proposal to abolish the queue and to westernize the national dress. Considerable agitation on both these points was noticeable during last summer, but when in September Prince Yu Lang issued instructions to the men of the Imperial Guard Corps to remove their queues only five men obeyed and the rest deserted. In November the matter has gone so far that the Grand Council issued permission to members of the diplomatic and consular services to remove their queues, and in December the National Assembly drew up a memorial to the Throne on the subject advocating the abolition of the queue on the ground that it was un-hygienic and dangerous. The memorialists specially emphasized the

necessity for the removal of the queue for officials, the diplomatic service, students, soldiers, police and the navy, and stigmatized the queues as "pigtails commemorating a subjection by a race since absorbed by a hardier people." In response to this memorial an Imperial Edict was issued approving of the retention of the traditional costume for all classes except the military and the police, but making no mention of the queue. On the 15th January there was a great gathering of students and other young men at the Chang Su Ho Gardens, Shanghai, at which a great number of queues were cut off in public. This gathering had the support of a considerable group of merchants and officials, the most prominent of whom was H.E. Wu Ting-fang. At the present time quite a large proportion of the younger officials and of the clerk and student classes are queueless, in Shanghai at least, and it appears as if the movement were spreading.

The last two movements that need be noticed are a strong militarist feeling and a subtle anti-foreignism. The former has been greatly stimulated by Russian aggression. In all parts of the country volunteer associations are springing up and are receiving encouragement both direct and indirect from the authorities. They need cause no serious alarm however, for their permanence depends on funds and these are not likely to be forthcoming from private sources for very long, whilst the Government needs every cent it has for the upkeep of the regular forces. The anti-foreignism is directly traceable to Japan through the thousands of students who have been trained there and who have brought back a general contempt for the Westerner. This is not expressed openly but is to be found in the increasing sale of Japanese books of a very inferior character, and the decrease in the purchase of translations from western sources, which has become so pronounced that several large publishing houses have found it necessary to reduce their translating and editorial staffs.

CHAPTER III.

THE NEW CHINESE CONSTITUTION.

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IT is not possible at the present time to describe with any degree of finality the constitution of the Chinese Empire. Not only is it still in course of construction but the foundations that have been already laid, the superstructure that has already risen are liable to be modified to fit the changing conditions. The growth of public opinion is so rapid that the policies of yesterday must be altered to suit the circumstances of to-day.

In the space at the writer's disposal it will not be possible to do more than outline what has been already achieved, to intimate what is contemplated, and to suggest some of the elements which tend to hinder or promote the establishing of a constitutional system in China. The present time is characterised by rapid movement, reform is being pressed forward with the utmost haste, and new forces are resulting in a period of great legislative activity. The whole system of government is being recreated. Local, provincial and national assemblies, to have some share in the making of laws, have been brought into existence, or are in course of preparation; the whole of the administration from the Emperor to the local magistrate is being reorganised, codes of civil, commercial and criminal law are being compiled, and a uniform judicial system is being created to administer the new law. The change is startlingly sudden. It has been thought that in the natural world only sudden and tremendous catastrophes could account for precipitous phenomena, but a more scientific spirit

* Prof. Bevan has published a book on this subject, the first of its kind. Editor.

ascribes these features to silent causes, working slowly through a multitude of ages, and the older and truer view prevails that "natura nihil facit per saltum." So in history, there have been changes sudden in their outward manifestation, but these changes are invariably the summation of causes which have been working for long years. In China the present change, rapid as it is, is still the summation of causes that have been working certainly for more than a century, while a complete historical investigation would have to go back to the days of Marco Polo, and would attach some importance to the influence of early Jesuit missionaries.

The idea of nationality, growing up during the Middle Ages, helped to differentiate, in Europe, modern from mediæval history. The development of the idea of nationality in China is perhaps the greatest cause which has made possible, indeed which has made necessary, the momentous changes of the last few years. The constitutional movement is the most patent sign that the Chinese, government and people, are realising their nationality, and for the first time becoming a single nation.

Speaking in general terms, there are two forces that are welding the Chinese people and their government into a single nation, one from without and one from within. Contact with foreign nations has compelled the Chinese government to assert itself as the actual governing power throughout the whole empire. Increase of knowledge and the birth of a new education have brought the people to a more real and truer self-realisation; and this realisation of self is driving the people to demand a civilisation similar to the civilisations which they have discovered around them. On the one side, there is a movement in the direction of strengthening the central authority and drawing closer the ties between the central administration and the administrations of the constituent parts of the empire, while on the other side there is a demand that the people shall have a share in the making of the laws and in their

carrying out when made. The central power is attempting to govern either immediately by itself, or indirectly through its agents more directly and more closely responsible to itself. The people is trying to make its voice heard in the government councils; they are making a distinct attempt to obtain for themselves a share in the legislative and administrative functions of the empire.

The Constitution is an effort to combine these two forces. It deliberately strengthens the central administration, it definitely assumes a more real and a more evident responsibility, and though compelled to admit the popular element there is a conscious intention to completely subordinate the power of the people's representatives to the real supremacy of the Emperor. The loose provincial administration, comparable in some degree to a feudal system or a confederation of satrapies, is giving way to an empire organised under a strong central government, where the popular voice will be allowed to tender advice from within strictly defined limits. Law is to be one law for the whole empire; the administration of justice is to be with one uniform system of judicial procedure, controlled and directed from the centre; Education is to be national and on the one central plan; administration is to be one single administration centred in Peking and responsible directly to the central authority; while the popular demand is met by a grant of some share in the deliberations of the councils of the empire, though no actual part of the sovereign power is put into the hands of the people. This aim is manifest in edict, memorial and regulation. The constitution is intended to consolidate the central authority of the Emperor, and to give little more than a shadow to the representatives of the people. The opinion may be hazarded that obstruction will be both passive and active. Provincial independence may actively resent an extended interference from the central authority in Peking, and it will not be easy to fasten one system of law and justice, administration and education upon a people who for long

ages have lived largely independent in village communities, with widely differing customs, each village community managing its own affairs, and, in general, settling its own disputes without recourse to government aid.

The supreme power is kept in the hands of the Emperor. He is the source and fountain of all legislative, administrative and judicial action. He is a sole and undivided sovereign. Legislative bodies are merely to give advice, their decision is never final; so, too, with regard to control of administration and officers of the executive, the parliamentary function is strictly advisory; it is only the Emperor that decides and acts. The details of the individual constitutions make this clear, and the phraseology of edict and memorial clearly demonstrate that the intentions of the government go no further in this direction. It is stated that the parliamentary idea is not new to China, that the present policy is only carrying out in a modern way practices and theories which were familiar in the olden times. References to the usages of antiquity, and quotations from classical writings are marshalled in support of this view. The Emperor as ever is the sole supreme power; advice, knowledge, wisdom is to be sought from the people, but no share of the Imperial prerogative is given to the people or their representatives. The constitution is not a contract between the governing and the governed, it is a free grant from him who is above to those that are below. The final word is always with the Emperor.

"The General principles of the Constitution," as the name suggests, contains the fundamental conceptions of constitutional government as understood in China. It sets out that all power belongs to the sovereign who makes the laws, that the execution and administration of them are his general prerogatives, that in the making of laws parliament will advise, and that in the execution of the laws the officials will assist. Judges are declared to be the interpreters of the law, but they are the Emperor's delegates and their interpretation must be strictly in accordance with

law. Laws are made and promulgated by the Emperor, and he has the power to decide what shall be assigned to others for purposes of deliberation. Laws agreed upon by parliament are not to have the force of law, nor in any way become operative, until approved of by the Emperor and until they have been promulgated by him. His assent may be withheld, while it is not anywhere suggested that the consent of the parliament is necessary for the validity of a legislative measure. The Emperor alone has the power to convoke, open, prorogue, extend, close and dissolve parliament. The appointment of all executive officials, their dismissal and promotion are his prerogatives. He is the commander-in-chief of the army and navy, and makes all the necessary rules and regulations concerning them, subject to no control of parliament. He is the supreme and only authority in all foreign affairs, and may issue emergency and administrative ordinances, overriding already established laws should the occasion demand. It is expressly provided, that in case of need, the Emperor may take what repressive and unconstitutional steps he may deem necessary.

"The General Principles of the Constitution" contains the usual guarantees that are found in such instruments. Civil and military offices are open to all who possess the necessary qualifications; freedom of speech and meeting and the right to form societies are guaranteed, provided the limits set by law are not transgressed. There is a similar guarantee for the freedom of the Press. Arrest and imprisonment are forbidden, except by due process of law, and the accused may appeal to a legally constituted judge to try his case according to law. His house is the Chinese man's castle, and the right to property is only to be interfered with for due cause. The subject's primary duties are to obey the law, pay the legal taxes and perform the military services as required by law. There is no guarantee of secrecy of letters, nor is there express permission to practise any system of religion.

The "Principles" deal in merest outline with the powers of parliament. It has only deliberative functions and no executive powers. It is not supreme in legislation, for its measures need the assent of the crown and this need not be given as a matter of course. The supreme sovereignty of the Emperor is not a legal fiction, it is an actual fact. When the Imperial consent has been given and not till then, the matter becomes law and may be enforced through the government agencies.

With regard to finance it is well to speak with caution. The intention seems to be to leave the sovereign power some considerable latitude within which he may exercise financial activities unhampered by control from parliament; and even in the case of the ordinary annual revenue and expenditure, though it is thought expedient to ask for the advice of parliament, it is not intended that its consent shall be regarded as legally indispensable. It is clear that the parliamentary control of finance, no less than that of legislation is not so complete as is usual in countries governed under a parliamentary system.

Parliament and subordinate legislative assemblies alike are given the right to impeach high officials, but it is only a right to accuse. Decision and sentence are the functions of the Emperor.

The Constitution provides four classes of representative assemblies. A National Assembly in Peking which later will be changed into the parliament of the Empire, Councils in each province, and local government assemblies in greater and lesser divisions of the provinces. In addition Peking is to have a local government assembly with a separate constitution of its own. With the exception of the last, the constitutions are complete. The National Assembly and the Provincial Councils have already met, while local Government assemblies have been commenced in a tentative fashion.

The National Assembly 資政院 is a single chamber, but containing the elements of two houses of parliament.

Half of its members are practically nominated by the Emperor. They are drawn from Chinese, Manchu and Mongol, from the princes and hereditary-nobles, Imperial clan, high metropolitan officials, and from the learned and the rich. They are the nucleus of an upper house or a House of Lords. They may be expected to display somewhat conservative tendencies. Half of its members represent the people; they are nominated by a governor from a number of members of a Provincial Council elected by their fellows. A progressive stimulus may be looked for from this section. The president of the assembly is appointed by Imperial edict, and he has the conduct of the assembly's debates, and has charge of its discipline. The assembly meets for three months during the year, opening on the first day of the ninth moon. Extraordinary sessions may be summoned by edict or at the request of a minister of the crown, or on the motion of the President and a majority of members. The assembly is organised into committees for the efficient transaction of business, the committee holding a preliminary investigation of any matter and submitting its proposals for the approval of the whole house. The subjects within the power of the assembly to discuss are grouped under five heads, 1, and 2, National Income and Expenditure, 3, Methods of Taxation and Public Debt, 4, New Codes of Law and 5, any matter presented to it by the Emperor for consideration. The ordinary procedure is for a "Board" to present a measure to the assembly for its discussion, and if there is substantial agreement a joint memorial is forwarded to the Emperor praying his assent. When the findings of the assembly differ substantially from the proposals of the board, separate memorials are sent up embodying the different proposals asking for a decision. In no case is the Emperor compelled to give his consent. The assembly has the right to initiate measures under heads 3 and 4, but with regard to national revenue and expenditure it has no initiative power. In no case is the decision of the assembly final; its findings

are embodied in a memorial offering advice to the supreme sovereign; and, should it be in disagreement with any particular board concerned in the matter under discussion, its advice goes to the Emperor competing with the contrary advice of the executive department. There seems to be no provision that the final audited accounts of revenue and expenditure are to be submitted to the assembly for its scrutiny and criticism.

The powers of a Provincial Council 諮議局 within its peculiar sphere are very similar. The National Assembly deals with national affairs; the Provincial Council with provincial matters. The council meets once a year for forty days, opening on the first of the ninth moon. Extraordinary sessions may be called in cases of need. The council is not generally organised in committees, but when in session meets as a whole house. There is a standing committee consisting of one fifth of the members of council elected by the members, which remains in session when the council is not sitting. During this time it may be called upon to advise the governor, or, the president may summon it for deliberative purposes. When the council is in session this committee has no special function. The government is entitled to be represented in the council and national assembly alike for purposes of debate and explanation; its representative may speak but may not vote. The governor ordinarily introduces measures for discussion, though the council has a limited right of initiative; as in the National Assembly, the government alone has the right to introduce matters connected with annual revenue and expenditure.

A decision of a council cannot of itself become law. It needs the assent of the governor. If he is unwilling to assent, or if after his assent has been given he neglects to put the matter into force, the council has a right of appeal to the assembly in Peking; but here too the assembly can only memorialise to the Emperor. Its decision is only advice. In all cases it is the Emperor's edict, or the action

of his delegate responsible only to him that gives the force and authority of law. Distinct limits are imposed, and it is only within these limits that representative assemblies may exercise their functions, functions purely of an advisory character. The constitution does not contemplate handing over any of the imperial power to the representatives of the people.

Members of council are elected by the people. The method of election is a double or indirect one, the members of council being elected by electoral colleges, one college in each Fu. The members of the electoral college are elected by the voters of all the Hsiens in one Fu. Each Hsien elects so many members to the electoral college, each voter casting a single vote, irrespective of the number of members to be elected from the particular Hsien. In the second election each Fu electoral college elects so many members of council, each voter in the electoral college only casting one vote. The number of members of an electoral college, and the number of members of council elected by any individual electoral college are fixed by an arithmetical calculation based on a comparison of the total number of voters in Hsien, Fu and Province with the number of members of council in that province. This latter number has been fixed by edict.

The right to vote is given to all males of twenty-five years of age and upwards, provided that they possess one of certain qualifications based on certain attainments in education, on official position, and on the possession of a certain amount of property. Non-natives of a province are entitled to vote after ten years' residence. Manchus are given a separate representation, though this will lapse when the policy of uniting Chinese and Manchu has been carried to completion. Age is the one qualification for membership, thirty years being the lower limit. Disqualifying attributes for both voting and membership are illiteracy, opium smoking and impure ancestry. Further those engaged in disreputable occupations, rogues and vagabonds,

those whose business credit is impaired, persons who have undergone certain severe sentences, and those against whom accusations are still undecided are disqualified, or must vacate a seat if already elected. Other classes are disfranchised and refused membership, from the fact that their occupations render it inexpedient that they should enjoy these political privileges. Deprivation is no stigma in these cases. These include officials and their secretaries, members of the police and military forces, priests, monks and ministers of religion, together with students in schools, colleges and universities. Teachers in primary schools may vote; they cannot be elected as members. Members may be elected for two consecutive terms, but not for a third. There is not, strictly speaking, payment of members, but members are allowed expenses on a fairly liberal scale; this is so both in the National Assembly and in the Provincial Councils.

The Provincial Council is a single chamber. All its members are elected on the one plan; appointment or nomination find no place in the method of choosing members. Its function, like the National Assembly, is entirely advisory, nor can it exhibit any direct legislative activity. There is no substantive relation between a council and the Assembly; it is not a House of Commons to the Assembly's House of Lords. One may ask for advice or information from the other, and the assembly deliberates and memorialises the Emperor with regard to disputes or disagreements between a governor and his council; the assembly's finding, however, is not final on any of these points, it is no more than advice offered to the Emperor which he may or may not accept. The constitution has not taken away a governor's right to memorialise about any matter direct to the Emperor.

The constitutions contain full details in connection with the conduct of elections, election offences, opening and closing of councils and assemblies, internal organisation, rules of debate, discipline and all other matters

connected with representative institutions. It is only possible to refer to them here.

Local government is divided into two grades, upper and lower. Speaking in general terms, the constitution provides for a system of local government in each Hsien and an inferior system in each city, market town and village of the hsien. The hsien is the higher unit in the local government system. The regulations for these are complete, but a beginning has only been made with the lower grade system. A new element is found in this lower grade system, for here there is given to the people's representatives not only a legislative function, but also some share in administration. The government official, however, is always in evidence; in legislation he has the final word, and in general it is he that has the right to initiate; in administration he has the right and is under a duty to exercise a wide power of superintendence.

Each city, town or village elects an assembly (議事會) to advise the district magistrate as to legislative measures, and it also elects, or at least has some share in the election of a council (會董事), which is the executive of the smaller local government area. In the case of a village, the place of this council is taken by two officers elected by the village assembly. Another feature of interest is the provision that when the population of a village falls below 2,500, its assembly is to consist of all the voters of the village meeting together in village assembly.

A somewhat imposing list of subjects is compiled for the assembly's sphere of operations, including education, sanitation, road and public works, commerce, agriculture and industry, poor laws, tramways, electric light and waterworks; later a section specifically declares that all matters which have been hitherto the business of the government official are strictly not within an assembly's powers. This greatly limits the sphere of "local government" activities. With regard to finance, certain powers are conferred, but no interference or control is given with

regard to anything that has hitherto been governmental. The line between local and governmental has not been drawn. The council or "tung shih huei" under the supervision of the magistrate is to carry out the measures of the assembly when they have been assented to by the local official ("ti fang kuan"). The council has charge of the collection and expending of the "local finance," and definite provision is made for audit and inspection of accounts. It is to be noted that this distinct provision is only found in this one constitution, where alone a share of administration is conferred on a popular body.

Male residents above a certain age and paying a small amount of yearly taxation are voters. Half the members of the assembly are elected by voters who pay half the total amount of the taxes of the district; the other half are elected by the remaining voters. The district magistrate has large powers of dismissal and dissolution, and has general supervising and disciplinary functions. The assembly meets four times a year for fifteen days at a time, the council every month. Members of a council cannot at the same time be members of an assembly, nor may father and sons or brothers of one family be co-members of the same body.

The higher grade local government, that is the local government of a hsien district considered as a unit, has not yet been put into operation. An assembly (議事會) is elected by the cities, towns and villages as electoral units. This assembly elects a council, or perhaps more correctly a committee (參事會) which acts not only as an advisory committee of the assembly, preparing measures for its deliberations and correcting where the assembly has transgressed its limits, but also as an advisory council to the district official. It has not any executive functions, as is the case with the councils of cities, towns and villages, for the district magistrate is definitely declared to be the executive officer of this class of local government; it may offer him advice as to the carrying out of measures properly

agreed upon in the assembly, it has no actual executive power. The Hsien magistrate is wholly master in the local government system of the higher grade; no action of either the assembly or the council can have operative force unless the hsien magistrate gives his assent. The matters on which an assembly has the right to offer advice are not defined in detail. It may advise with regard to the strictly limited local finance, (all revenues and expenditures which come within the province of the Finance Board in Peking are totally outside the province of these representative assemblies), it may advise with regard to matters that have not received satisfactory settlement in the inferior local government of cities, towns and villages, and it may advise as to matters which "law and ordinance" have handed over for it to deal with. One striking feature to be found all through the constitutions is the deliberate provision that is made for granting and withholding spheres within which assemblies and councils may operate. Here is the machinery to allow the wishes of the people to become known, and the machinery to permit the popular will to become operative as law, but here also is the machinery to withstand the people's desire and the machinery to thwart popular opinion.

It is not possible to speak authoritatively of these local assemblies' financial resources and powers. The regulations speak of public funds and public property, local taxes, fees and public loans. The Board of Finance together with the Board of Internal Affairs is to memorialise, and fix details as to these matters, but this has not yet been done. Resources and powers have not yet been defined. A plan of local finance is no doubt meditated, but the purpose is also clear that there is no intention to give local representative assemblies any control of what has hitherto been the province of the local official in his character as representative of the governor or emperor.

This is not the place to attempt any criticism, nor is the space to attempt a forecast of the future. The

Constitution has followed more or less closely the Japanese model, but it has not gone so far. The Diet of Japan has a distinct control of finance both in initial and in final stages, and its consent is necessary for fixing the general revenues and expenditures. The financial control given to Chinese parliamentary institutions is little more than a shadow. It lacks reality. It is not unlikely that the constitutional question will be brought to issue on this very question. The people are beginning to use the old battle cry of redress of grievance before grant of supply. England, the Mother of Parliaments, is looked to as the ideal, and ministerial responsibility is being asked for. The government is certainly giving some heed to the cry of the people, but in the grant that has been given, the sovereignty of the Emperor stands unimpaired; the central government comes out more apparent, strengthened and consolidated. The central authority is still supreme and exercises an undivided sovereignty. Neither in legislation nor in administration has the Emperor parted with any part of his prerogative. There is a demand for a responsible cabinet, but the only responsibility known to the empires of the east is the responsibility that is accorded to the divinely accredited Emperor. A national parliament is called for, but it cannot be said that within the defined limits any particular representative assembly, as yet created, is a true parliament. Whether the inch will become an ell, whether the advice humbly offered will harden into the command that dare not be disobeyed is the problem that the future alone will decide.

CHAPTER IV.

CHINA'S SORROWS.

By the Editor.

A. Riots in China in 1910.

1. On January 25 a riot broke out at Tunghiang-hsien, a station of the Southern Presbyterian Mission near Kashing, Chekiang. At this station Dr. Price, Mr. McGinnis, Mr. Smith and other missionaries were carrying on work. The cause of the riot was due to the poverty of the people who rose in rebellion because the magistrate insisted on collecting the taxes as usual. The rioters demolished the yamens and some were killed and wounded. No hostility was manifested towards the missionaries or the Government schools. It was the latter they were all after when they burnt the mission chapel and school two years ago.

2. A military riot broke out in Soochow about February 14. Four Shanghai residents accidentally came in the way of the rioters and they were rather severely handled. The cause of the riot appears to have been lack of discipline.

3. On February 18 a riot among sufferers by famine in Quinsan, Ku., resulted in the loss of two lives. No foreigners involved.

4. On March 24 a riot broke out at Hangchow directed against the Japanese shopkeepers, who the Chinese said had no right to be inside the city. The damage amounted to 10,000 Taels.

5. About April 4 rice riots were reported to have taken place in Nanking and in Nanling, Anhwei Province.

6. On April 13 extensive riots broke out in Changsha, the capital of Hunan, the cause being scarcity of rice. The

foreigners escaped unhurt. Most of the Missionary plant (with the exception of some hospitals), the Governor's yamen, the Japanese Consulate, the Cash Mint, the Ta Ching Government Bank, the Customs' House, the Post Office, the Standard Oil and Asiatic Petroleum Company's godowns, and hulks of Jardine, Matheson & Co., and Butterfield & Swire, and many other buildings were destroyed by fire, and twenty-six buildings chiefly owned by foreigners were looted. Two Catholic Fathers escaping in a junk were run down by H.M.S. "Thistle" and drowned. It was feared that the riots might spread to other places in Hunan. The Norwegian Mission at Ninghsiang, 30 miles North West of Changsha, was burnt down. At Yiyang both the Wesleyan and the Norwegian Missions were destroyed. But other places remained quiet. An indemnity of Taels 800,000 was paid. The three British Missions refused compensation.

7. Serious rice riots took place at Taichow, Kiangsu, about April 18. The Government School was somewhat damaged and others demolished. The riot was partly due to the taking of the new census, also, to a corner in rice.

8. On April 29 riots took place in Shangyu district of Shaohsing prefecture in Chekiang due to the special tax imposed on the people for the maintenance of schools.

9. At Suchien, Kiangsu, about April 30, five days' serious rioting took place. The rioters were famine-stricken people. The new Roller-flour Mill was destroyed. This riot took place forty days before harvest.

10. On May 24 riots began at Chuanchiaho, Hunan, twenty miles South-East of Yiyang. The Lutheran Chapel and the shops and half the town were burnt down.

11. On May 28 news was received in Shanghai of riots at Liuho where there is a station of the Seventh Day Baptist Mission. It was quelled before much damage was done. The taking of the census and the report that this

meant more taxes for the support of the schools were alleged to be the cause of the riots.

12. On July 2 riots broke out at Laiyang, in Shantung, in connection with the taxes. Laiyang is 240 li North-East of Tsingtao. It was put down by Government troops.

13. Owing to the steps taken by the authorities to take a census a riot broke out in Hsinan district of Kwangtung.

14. On August 10 serious riots broke out in Urumtsi, the capital of Chinese Turkestan. Many yamens and shops were burnt down and damage was done amounting to several million dollars.

15. On November 11 plague preventive measures taken in Shanghai led to rioting in which several foreigners were injured. It was quickly suppressed by the volunteers and police.

16. Some time in November there was a bad riot in Kongmoon in Kwangtung Province, resulting in the death of two citizens shot by the soldiers.

17. A riot in Hankow Foreign Settlement took place on January 23rd. Blue-Jackets were landed and eight rioters were killed before order was restored.

18. In March the people in Pootung opposite Shanghai, rose up and destroyed 70 or 80 buildings including schools, the value of which was over 500,000 taels. They objected to a temple being turned into a school.

In addition to these disturbances, various others of greater or less magnitude took place. A mutiny of soldiers at Tsingkiangpu, Kiangsu Province, was specially dangerous. But it is satisfactory to note that in all the riots above mentioned none of them was directed against or caused by foreigners, though foreigners incidentally suffered.

B. Famines in China during 1910-11.

On December 1, 1909, the correspondent of the "North-China Daily News" at Suchien, North Kiangsu, reported that famine conditions prevailed in the lowlands along the Grand Canal. Many families had already left their homes, but the officials were turning them back fearing a repetition of the great concentration camps of refugees in 1907.

On January 25, 1910, a correspondent in Chenchow, Hunan, reported that Chenchow and the surrounding country was overrun by hundreds of Hupeh beggars. The awful floods of the last year and the consequent shortage of rice had sent many people in North Hunan and South Hupeh to other places seeking food.

In June, 1910, native reports state that the people of Changtefu, Hunan had suffered from famine in the 4th Moon, caused by floods which had devastated many villages. 1,000,000 Taels were asked for to relieve the distress. The missionaries at Changtefu appealed in the Shanghai press for donations. In their letter they say: "The second disastrous flood in successive years has visited the city of Changtefu, Hunan, and at least 100 square miles are inundated." Considerable money was contributed.

In the following month native reports said that Hsuan-chenghsien in Ningkwofu, Anhwei Province, had suffered from floods and the refugees incited by malcontents had begun to riot and loot. Many were shot down by the Government troops.

But the severest famine took place in the autumn and winter of 1910-11 in North Anhwei and North Kiangsu. The first news of its appearance came from Pochow, North Anhwei, in a letter dated October 5. Heavy rains beginning in June caused disastrous floods over a large section of the Northern portion of these two provinces, but it was not until November that the missionaries in the afflicted regions decided to appeal to the world for money to save the starving. By this time the certainty of a severe famine

was placed beyond all doubt, and Rev. E. C. Lobenstine wrote in behalf of North Anhwei and Rev. W. F. Junkin in behalf of North Kiangsu. Their letters were fully corroborated by all their colleagues in the field.

In Anhwei the following districts were crowded with sufferers, namely,

Pochow. Here the people were divided into four classes as follows:

(1) Those who have plenty.
(2) Those who can exist till harvest on what grain they have.
(3) Those who have a little grain but will be in need of help before another month.
(4) Those really destitute and in need of immediate relief.

The following result was obtained:

Class.	Families.	Total. (Adults and Children)
1	2,326	18,995
2	32,712	209,937
3	28,792	156,391
4	39,431	197,681
	103,241	582,914

Mengchen, where 280,000 were enrolled.
Hwaiyuan, where 150,000 of very needy were enrolled.
Nanhsuchow, where 500,000 were enrolled.
Koyang, where 110,000 were enrolled.

In Kiangsu, the districts of Pichow, Yaowan, and Suining, were said to be the worst. Evidently several millions of people were in danger of starvation unless speedy help were forthcoming.

The Chinese Government and Gentry raised large sums of money for distribution, but the missionaries said that these were totally inadequate. Accordingly, an international Committee was organized at Shanghai, December, 1910, with the following Executive:

Dr. J. C. Ferguson, Chairman.
Dr. D. MacGillivray, Mr. Lee Sha-mo } Honorary Secretaries.
S. K. Suzuki, Esq., Mr. Chu Pao-san } Honorary Treasurers.

Messrs. E. C. Pearce, Shen Tun-ho, Theo. Meyer, A. H. Collinson, Dr. Hawks Pott, and Father Bornand.

The Committee immediately appealed by telegrams and in the press for donations, to which a large response was made, notably by "The Christian Herald," New York, and the American Red Cross Association. In the end of March 1,200 tons of foodstuff came from America in the transport "Buford." Mr. Pigott, a Seattle merchant, who was one of the party of American business men who visited the East in the autumn of 1910, was very active in this behalf.

Fortunately, the Tientsin-Pukou Railway was available for quick transport of grain, etc., into North Anhwei, but North Kiangsu is still dependent upon transportation via the Grand Canal.

In this "Year Book" it will be impossible to give a complete report of the Famine Committee's operations, but the above account will be supplemented in next year's issue.

About the same time the Rev. L. Fatiguet, Kiukiang, appealed for famine sufferers in Kiangsi, opposite Kiukiang and extending along the Yangtszekiang for a distance of about 160 miles. In response to the appeal Taels 1,539 and $586.00 were contributed. A larger response would have been made had not the other famine engrossed the public sympathy.

Mr. W. Rowley of the Wesleyan Mission, Anlu, Hupeh province, reported that in September, 1910, a great breach had been made in the embankments of the Han river in his field, and the whole stream rushed down into the villages, carrying ruin and death before it. By February 24th the breach was not yet repaired, and a month later, further rains swept away much of the new bank made. This and *three previous floods in two years* have devastated five or six counties.

Later —The Central China Committee also sent help to Hsuchowfu, Ku. and Tsingkiangpu. The Christian Herald

Orphanage Committee at Chinkiang also disbursed large sums sent by the "Christian Herald," while other gifts came direct to the various missionaries in the famine region. The total sum received by the Central China Famine Relief Committee on April 22nd was $103,641:30 Taels 271,833:49.

C. The Plague.

The plague has ten different types, the most common of which is bubonic, but the most infectious, the pneumonic. Bubonic plague began in Hongkong in 1895, and is now endemic in over fifty countries. In Shanghai plague-infected rats were discovered in 1908, but no case of human beings attacked by the disease occurred till October 26, 1910, when one death of plague took place in Alabaster Road, next to the Chapei District. Plague measures led to disturbances, but new by-laws were passed and the cordial co-operation of the Chinese gentry was secured. They opened a Chinese plague isolation hospital outside the Settlement. The outbreak was stamped out after seven deaths had taken place, but plague-infected rats continue to increase in number.

But the bubonic plague was forgotten on the coming into Manchuria of a still more dreadful form, the pneumonic plague. Dr. W. H. Graham Aspland on February 6th wrote from Harbin as follows:

It has been raging in this district for over two months, but in other parts of Manchuria and neighbouring Mongolia for nearly a year. (From another source we add: It broke out at Khailar and Manchuria, two remote places in the far north-west. There are no people, to speak of, between Khailar and Tsitsihar city, a distance of several hundreds miles of mountains and dry plains. The Russians tried their best, but were simply checkmated by the ever-stolid apathy of the Chinese officials, who were responsible for

that region.) The origin is in the marmot, which is trapped in large numbers for the market, and in conversation with a missionary (Mr. Stevens of Jehol), he says the Mongolian furriers cease to trap it, as soon as they discover it is sick, which is shown by finding dead ones. Apparently for ages they have associated this form of sickness with this source of infection. The ravages of the disease during this epidemic are due to ordinary people, not familiar with the disease, catching the marmot. Here the plague has fallen in great severity. Harbin is a great Russian town of 30,000 people, probably the largest European Settlement in China. Across the railway line is the Chinese city of Fuchiatien, with a population, in nominal times, of about 25,000 (some say more), largely made up of thousands of coolies who come from Shantung and Chihli to work on the rivers, railways, in flour mills, and lumbering industries. The great spread of the plague south has been due to the exodus which takes place prior to the Chinese New Year, when most of the coolies take advantage of the cheap coolie rates on the trains and return home. The plague commenced about the beginning of December, and for three weeks or more it was in the hands of the local officials and native quacks, the death rate not exceeding twenty a day. Then it took a sudden rise and in another two weeks went up to over one hundred. At this point the Government thought they ought to do something. Dr. Mesny of the Imperial Medical College, Tientsin, with some of his graduated and non-graduated students, were sent up by the Government. Alas, Dr. Mesny succumbed after a short period of work. The death rate increased, so the Government sent Dr. Wu, M.A., M.D., (Cantab.), of the Imperial Army Medical College, and Dr. Gibb of the Union Medical College, Peking, to organize the work. Here is not the place to indulge in invectives against the Chinese authorities, but one of the blackest pages of local history can be written, showing conclusively the deaths of thousands of Chinese, besides

some noble Foreign physicians, due entirely to the ignorance, conceit, vacillation, and delay of Chinese officials. After the first big fright, the Russian, Japanese and Chinese Railways refused to take second and third class passengers, as a means of preventing the spread of the coolies. The alarming fear of the Waiwupu in Peking was lest the plague should get inside the Great Wall at Shanhaikuan, in which case they feared nothing could save Peking and Tientsin. Alas, such a short-sighted policy of forbidding coolie passengers on the train accomplished more quickly the very thing they wished to prevent. The local authorities in Fuchiatien (Harbin) had not sufficient force of police, or even the willingness to prevent the exodus of the coolies by road, so off they started, leaving a red streak and a trail of death all along the route. Within a few days it reached Kuangchengtze, Mukden and Tairen. In less than ten days it was inside the Wall at Yungpingfu and Changli, a day or two later at Tientsin and Peking, and as the Hankow Railway did not restrict traffic, Paotingfu, on that line, is now becoming a centre of great plague mortality. It is readily seen now that if quarantine stations had been established along the line, and the coolies had not been forced to the roads, the dissemination would not have occurred.

Locally, we have been having a daily mortality of about 170 to 200 in the Chinese city, whilst among the Chinese in the Russian city the death rate has never exceeded fifty. Dr. Stenhouse and myself (of the Union Medical College) were sent up by the Government to take over the quarantine work. The difficulties of the work were enormous, the Chinese thwarting and delaying everything. Largely through the efforts of Dr. Gibb, and pressure from Consular authorities, a thousand soldiers were sent up to establish an efficient cordon round the city, thus liberating the local police for inside work, and at this late date, nearly three months after the outbreak, we have reached a stage of efficiency which any other country but

China would have attained in the first week. A big difficulty, which took over a month to decide, was the disposal of the thousands of accumulating bodies, coffined and uncoffined, with the intense frost—often twenty degrees below zero. Burying was out of the question, and from photographs taken, a more ghastly sight has rarely been seen, of nearly half a mile of coffins, piled in heaps, with heads, limbs and trunks protruding some actually sitting in the coffins; for in the earlier days most of the dead were found in the streets, frozen in whatever form they happened to fall. The Government provided the coffins, of rough planks, for which local makers got a large price, and the frozen bodies could not be got into them. The frequent method adopted by the coolies was to break the limbs with hammers and so force the body more or less into the coffin. Finally the Government consented to cremation, and this week has been the burning of well over 4,000 coffins and bodies. This does not represent the death rate, for many were buried in the early stages of the epidemic.

The city is now divided into four districts, every person outside the house has to wear a coloured badge representing his district, so as to keep track of all. Each district has a central station, with a staff doctor, assistant doctors, students, sanitary men, stretcher bearers, dead carriers and police, making a total of about 300 and 400 in each district. Nearly every house in each district is searched daily, sick and dead removed, suspects sent to suspect Hospital, and contacts to quarantine.

Our quarantine station, kindly lent by the Russians, consists of 100 railway trucks capable of holding twenty contacts each, two suspect Hospitals, and a disinfecting station, a refuge and three Chinese inns for receiving the homeless and poor, after leaving quarantine. House-burning has not been done to any great extent by the Chinese, the destruction of property is one of the last things they can bring themselves to, though it is inevitable,

and must be done before the plague is stamped out. The Russians do it very thoroughly.

Now as to the Plague itself. It is unique, in that it is entirely pneumonic—not a single case of bubonic from the beginning. In such a big epidemic, and short-handed as we are of special men, all our time has been taken up with administrative work, so we have to depend on the Russians for the bacteriological investigations, for they have nine men, under Dr. Paul Haffkine (nephew of the Vaccine man) specially sent from St. Petersburg for that purpose. *Symptoms*—none to be relied on in early stages—in our routine work in quarantine station, we sort out all rapid pulses, and then take their temperatures, but the rapidity of the disease is so marked that even if these signs are absent in the morning, the patients may be dead in the evening. The only positive sign is the bloody expectoration, and that is followed by death mostly in twelve hours. *Not a single case has recovered.* The majority show little or no inconvenience from the sickness, until the last three or four hours, being about, laughing, talking and eating. No pain, and in the Septicaemic cases (the proportion we have not worked out) there is not the definite bloody expectoration of the pneumonic type, and really nothing to indicate it except sudden death. Such a hopeless task has rarely fallen to the lot of medical men.

The infection is undoubtedly through the respiratory tract in the pneumonic cases, and consequently all the cases come from the hovels of the dirty and poor. We mask our faces very thickly in nothing less than an inch thick pad of cotton wool, soaked in Antiseptics, between two layers of gauze, white cotton helmets, overalls, rubber gloves, etc. The wool serves as much as a filter, as a destroyer.

The mental and moral side of such an epidemic I need not write about, the sights are beyond description, and answer only to the great London plague (The Black Death).

Preventive inoculation.—Our method is to inject 4 c.c. of Shanghai Haffkine. The Russian method is to give

first injection of 12 c.c. Zersin Serum, mixed with 1½ c.c. of Haffkine, and one week later give 3 c.c. of Haffkine. This last week they have abandoned this method and now give Haffkine 5 c.c. in one injection.

Protective value.—There has not been a death amongst the whole of the staffs (Russian and Chinese,) where inoculation had been completely carried out. There have been numerous deaths amongst Russian doctors, students and the sanitary department, but not one of these had been completely inoculated and many not inoculated at all. Dr. Hsu was; but we found after death on making enquiries, that there had not been the slightest reaction, no pain, no temperature (probably the bottle had not been shaken before the injection) so it was useless. The student who died did so seven days after inoculation, which shows that he must have become infected two days after inoculation, and therefore in the negative stage.

Negative stage.—Dr. Paul Haffkine has by Wasserman Tests proved conclusively (and contrary to his uncle's repeated declarations) that there is a negative stage, lasting from five to eight days, and therefore he does not allow any worker to come in contact with plague for ten days after inoculation.

In closing—the bacillus during the last week has begun to show involution forms and our death rate is falling. The Russians have fallen from fifty to eight per diem and the Chinese from 170 to 106.

The bacillus is identical with the Bubonic.

Thus far Dr. Aspland. Fortunately, Russians and Japanese as well as medical missionaries at once grappled with the visitation, and the Chinese authorities joined in. The common people believed that the plague was due to the poisoning of the wells by Japanese, and military force had to be used to quarantine and isolate contacts and suspects.

For the first time in Chinese history, bodies were burned on a large scale by the Chinese officials. Too late China realized the awful sanitary conditions of her people and the dearth of qualified Chinese doctors, and appealed in all directions for volunteers of other nationalities. Large numbers of medical students were pressed into service.

On January 13th, Dr. Mesny and two Chinese doctors died, and on January 25th, Dr. A. F. Jackson, colleague of Dr. Christie of Moukden, also succumbed (See Obituaries in this book). On January 20, Chefoo and some other points in Shantung were declared infected, and all the school children who were about to return to Chefoo from Shanghai were detained indefinitely in Shanghai, where temporary schools were opened for them. One French missionary in Manchuria and two French sisters in Chefoo also contracted plague and died. For a time all Railway traffic except first and second class passengers ceased. Military cordons were drawn around infected towns and along the Yellow River. At Tsingtao barbed wire entanglements encircled the foreign city while four searchlights pointed seawards in search of junks intending to land passengers.

The story for North Manchuria up to January 22 stands as follows:

At	Cases	Deaths
Fuchiatien	2,596	2,341
Harbin (city proper)	390	380
Elsewhere in C. E. Railway Area	533	531

No reliable statistics are obtainable about the territory outside the Railway Area.

On February 7th, a Peking telegram said:

The plague in Manchuria continues to decrease in the principal centres where rigid measures are being enforced, but is extending in towns where the danger is not realized.

The total deaths to date have been approximately 7,000, principally at Fuchiatien where 3,800 bodies have been cremated and 1,000 more are awaiting the arrival of fuel.

At Fuchiatien the daily average of deaths is eighty, at Changchun sixty, at Moukden thirty-five and at Kirin twenty.

The expedient of burning Fuchiatien is recommended, but the housing of the people presents an insurmountable obstacle for pecuniary reasons.

The lull in the epidemic in North China still continues.

In Harbin only 13 deaths had occurred among Europeans. A telegram from Peking says that 19,000 deaths had taken place up to February 21. On February 22nd, the number of deaths to date was given in the following statistics:

Since the outbreak of the plague up to the 10th instant, the number of deaths within the area of the Chinese Eastern Railway line is as follows:

Nationality	No. of deaths.
Russians	59
Japanese	2
French	1
Chinese	1,809
Total	1,871

In the above, Harbin had the highest number of deaths, viz: 1,227. Outside the Railway area, there had been 5,037 deaths, of which Fuchiatien claims most victims, viz. 4,585.

The number of deaths within the South Manchuria Railway area is reported to be:

Kuangtung sub-prefecture	189
Changchun	90
Tairen (Dalny)	66
Total	345

No new cases were reported from Feb. 7 to Feb. 20.

Outside the said Railway area the total deaths number 1,943, of which Fengtien had 808 and Changchun 938.

Other South Manchurian places had reported a total death-roll of 2,142; with the exception of one British, three Japanese and eight Koreans, all were Chinese.

North China—Total deaths number 295, of which Peking contributed sixteen and Tientsin forty-eight.

Chefoo—Reported deaths from plague are reckoned to be 331, in which there were two British and the remainder all Chinese.

The prefect of Laichowfu in Shantung rendered himself immortal by doing nothing when the plague came to Laichow except issue the following proclamation:

1. After the "opening of spring" on a certain day (keng tz—7th in a recurring series of 10's) boil turnip juice and any sort of creeping bean vines; no matter how much. It is recommended that all the family, both large and small, drink it when it is warm. Thus the plague will be avoided.

2. On the sixth day of the sixth moon (July 1) gather "horse-tooth vegetable" (viz. spinach), dry it in the sun and lay away till New Year's morning; boil until done, and pickle in brine and vinegar one year. Partaking of this will also prevent the current malady.

3. Take one piece of horse bone, wrap in red cloth in a small bag and wear on the side of the body, men on the left and women on the right.

4. In the fifth (last) watch of the night throw black beans—a large handful—into the well, unseen of men. The members of the household drinking this water will avoid spreading the infection. In places where river water is used let each household each day at daybreak throw a pint of black beans into the water jar. This will enable the whole family to avoid the sickness.

5. Use of the "thunder pill." Ingredients: Take rhubarb (tai hwang) 4 ounces, gold leaf flakes 30 pieces, cinnabar 3/10 ounces, alum 1 ounce; all ground fine; make into pills and take with water. Dose 1/5th ounce.

During the reign of K'ien Lung (1876) the Plague Devil was driven by "thunder pill" into hiding in

Kiangsu, Ch'angchowfu, Chupu magistracy. All who adopted this prescription were able to avoid this plague. Those who lived by it were beyond numbering.

6. Take "hwan tsung" (name of a disinfectant) and one lump of white alum and place in the water jar. This is effective.

7. Red sulpher ground fine, mixed with water, and profusely spread in the nostrils of the patient and on the bed will also prevent the spread of the infection. This is a wonderful remedy. (Seal.)

Plague experts from France, Germany, England, and Russia are hastening to Manchuria. The Russian, Japanese and Chinese Governments are spending enormous sums in fighting the plague. Dr. Christie publicly praises the zeal of the Chinese physicians and officials. In addition to the appalling loss of life, the loss through disorganization of trade and stoppage of railway traffic is enormous. The bean trade of Manchuria alone suffered a loss of 50,000,000 Taels. Missionary work is paralysed, compounds quarantined, and schools closed, and no one knows what the end will be. But there are signs of the attenuation of the bacilli, and everything is hoped from the approach of warm weather.

Later: On March 22, a wire from Chefoo stated that the plague there was stayed. Dr. Gulowsen reported 1,040 deaths officially known up to that time. The Chefoo school children, detained in Shanghai, were then sent to Chefoo.

Up to March 28th there were 42,756 deaths in Manchuria. *Of these only nine were Christians.* But the disease was abating everywhere. On April 3rd, the International Plague Conference was opened at Moukden where plague specialists from the leading countries of the world had assembled. Dr. Wu was elected Chairman. The results were not known at the time of our going to press. But it is too much to hope that we have heard the last of this awful scourge.

CHAPTER V.

GOVERNMENT SCHOOLS.

By the Editor.

IN accordance with provisions made for educational purposes in the Constitutional Preparation Schedule, the Ministry of Education has submitted two statistical reports to the Throne one for the period up to the last year of Kuang Hsu (1908) and the other, submitted to the Emperor at the end of last year, covered the last two years. By a comparison of these reports it appears that satisfactory progress has been made in education all round. The number of provincial students was 1,013,571 by the last report, while this time it was increased to 1,284,965. This increase included 3,951 more students on special studies, 4,923 additional students on industrial studies, and 265,644 more on ordinary studies; or an aggregate increase of 274,518. But students in training schools for teachers were 3,394 less in number. The decrease in this branch was explained by the closing up of many training schools for teachers in 1907 and 1908, when a sufficient supply of teachers for elementary schools was deemed to have been trained. More attention is, however, being devoted now to training schools for teachers; the course will be made more complete, and the standard, much more advanced.

As to the number of Peking students, it showed an increase of about twenty-five per cent upon that of last time, the figures being 15,774 and 11,417 respectively.

The number of schools also increased materially. Those of the provinces were stated to number 42,444 as compared with 35,597. The schools in Peking numbered 252 in 1910 and 206 when the last statistics were collected. There was another healthy sign which is worthy of note, that is that while the first time when the statistics were

made, it was found that the number of Government schools predominated, the second report showed that the number of public and private schools now exceeded that of the Government schools. (*Daily News*, March 2, 1911).

Notes on the New Organization of Schools in China, Sept., 1908.

According to the Imperial decree of the 13th January, 1903, the following schools are to be opened:

I. KINDERGARTENS. (蒙養院).

These are to be placed near orphanages (育嬰堂) and homes of virtuous widows (敬節堂); kindergartens are also called (幼稚園). The aim of these schools is twofold: to gather together the children from three to seven years of age during certain hours of the day, to separate them from the dangers of the street, to give them primary ideas of morality, and to bring up nurses (乳媪) and governesses (保姆) as well as teachers for the day schools. The entrance into these schools is free.

II. LOWER PRIMARY SCHOOLS OF THE FIRST GRADE. (初等小學堂).

There are two kinds of primary schools (小學堂) the lower (初等小學堂) and the higher (高等小學堂) when the two schools are united into one, it is called (兩等小學堂).

The teaching in the Primary Schools of the first grade, which we will call, Lower, embraces, morals (修身), study and explanation of the Classics (讀經講經), the Chinese language (中國文字), arithmetic (算術), history (歷史), geography (地理), physical sciences (格致), and Gymnastics (體操) Children of seven years of age are

received into these schools; the studies cover five years, with thirteen hours a week. At the present time, attendance in the Lower Primary Schools is optional. Now and then the question of compulsory education is brought up, but for several reasons it will be a long time before such is established. Education is given gratuitously; but, on the other hand, schools must be established and maintained by the localities; whenever public property is lacking, recourse will have to be made to contributions and taxes in order to meet expenses.

The large Sub-prefectures will open at least three Lower Primary Schools; the small ones will open two; the large towns, one. Furthermore, each village of one hundred families must have its Lower Primary School, in which will be gathered the children of the families within half a li of the school; that is an ideal to be attained by degrees. In the first five years following the publication of the Edict, each group of four hundred families will open a school, and before six years, each group of two hundred must have as many. A certain liberty is given as to the subjects to be taught; the teaching will be dependent more or less on the circumstances.

In addition to the Primary Schools opened by the local authorities and for this reason called official (**初等官小學**), there are public schools (**初等公小學**) opened and maintained by the public funds, whether in the city, market-town, country-town, or hamlet. It is to be noted that the decree authorizes the appropriation for the schools of the revenues of certain landed property primarily given for works of benevolence and charity, for theatricals, and for superstitious festivities. There are also public schools, so-called, opened and maintained by subscriptions either from private gentlemen or from persons of good moral standing. Lastly, schools opened by private gentlemen in their own homes, for the children of the family, those opened in private families for the children of the neighbourhood, attended by more than thirty scholars, and

those opened by teachers in their own homes, also attended by more than thirty scholars, are called (初等私小學) Private Primary Schools. The Public Primary Schools and the Private Primary Schools are administered according to the rules of the Official Primary Schools.

The opening and closing of the public schools will take place only after notice has been sent to the local authorities and their approval received. Before opening a private school, it is necessary to obtain the consent of the local authorities; if it was about to be closed, notice would have to be given to the same authority. Honorary rewards are promised to the leading men who will take the trouble either to collect subscriptions to open public schools, or to exhort the people to open private schools. The attitude of mandarins in regard to the school question will be taken into account in determining the merits of their administration.

III. Higher Primary Schools. (高等小學堂).

The course of study in these schools is four years with thirty-six hours' classwork per week; the subjects taught are those of the Lower Primary Schools, with the addition of "drawing" (圖畫). The study of foreign languages is generally forbidden, but one exception may be made for the schools in cities open to foreign trade. The scholars admitted into these schools are those who have finished the studies of the Lower Primary School.

Higher Primary Schools may be opened in market-towns, in the suburbs of cities and in towns; there must be at least one in all the Sub-Prefectures, even the smallest and most remote. There are Higher Schools, official, public and private, which may be opened and carried on like the Lower Primary Schools. But the instruction in these is not gratuitous; the amount to be paid by the scholars will be determined according to the local circumstances.

IV. Middle Schools. (中學堂).

The instruction which will be given in these schools corresponds to what is called "secondaire moderne" in France. It is to serve as the basis for higher studies, or at least permit the students who do not wish to continue their studies afterwards, to take an honourable position in the world.

All the prefectures must have a Middle School; the sub-prefectures are at liberty to open one or to do without it. The number of scholars may vary from three to four hundred. In some cases it can even go as high as six hundred. Middle Schools may be either official, if they are opened by Mandarins, or public, if opened by the gentry and associated persons, or private, if the one who takes upon himself the cost of opening is a private gentleman. The first are called (官立中學), the second are called (公立中學) and the third receive the name of (私立中學). Official recognition may be given to the public and private schools after satisfactory enquiry as to the efficacy of the studies and the conformity of the rules with the rules of official schools. After recognition has been given these schools are submitted to the inspection of the local authorities to whose protection they are now entrusted. Even public places and pagodas may be made use of for their installation. At the end of their course of study the scholars from these recognized schools will be eligible for the different promotions and rewards as the scholars from the official schools. Tuition fees for the scholars of the official schools will be fixed in the different provinces according to circumstances.

In the Middle Schools, the course is five years with thirty-six hours' classwork each week. The subjects to be studied are twelve in number, namely, morals, study and explanation of the classics, Chinese language and literature (中國文學), foreign languages (外國語) (Japanese or

English, compulsory; French or German or Russian, optional), history, geography, mathematics, natural history (博物), physics and chemistry (物理化學) administration and political economy (法制理財), drawing and gymnastics. As in European schools, the singing of good, patriotic songs will be taught to the children both in the Middle Schools and in the Primary Schools.

Those admitted into the Middle Schools are the scholars who have obtained the diploma at the end of the course of study in the Higher Primary Schools, or who have passed an equivalent examination.

V. High Schools. (高等學堂).

The aim of the High Schools is to complete the "secondary" instruction of the scholars and to prepare them for entrance into the University. The course is for three years with six hours' work in the classroom each day. There will be a High School in each province, capable of receiving more than six hundred scholars. Tuition fee will depend on the circumstances.

There will be three divisions corresponding to the three groups of faculties in the University. The scholars in the first section will be prepared for the Faculties of Classics, (經學科) Law (政法科), Arts (文學科) and Commerce (商科); in the second for the Faculties of Sciences (格致科) of Civil Engineering (大學工科), and of Agronomy (大學農科) and in the third for the Faculty of medicine (醫科). All the scholars will study ethics, law, Chinese literature, foreign languages and gymnastics; but in addition to these the students in the first section will study history, geography, elocution (辨學), law (法學), and political economy (理材). Those of the second section will study mathematics (算學), physics (物理), chemistry (化學), geology (地質), mineralogy (鑛物) and drawing. Those of the third will study latin

(蠟丁語), mathematics, physics, chemistry, zoology (動物), and botany (植物). The foreign languages to be studied in the first and second sections are English, and, French or German, and in the third section, German, and, French or English. The regulations also provide for other combinations of studies for the scholars who wish to specialize.

Those admitted to the High Schools are the scholars who have passed through the Middle Schools, and those who although they have not the diploma from the Middle Schools, have acquired the same amount of knowledge.

VI. UNIVERSITY. (大學堂).

The University is as yet only in the state of projection; it was recently said (August 1908) that the courses would begin the following year. Whenever it is opened, the University is to comprise eight faculties and forty-six courses or specialities. At the end of the second "chuan" of the Imperial decree, eight tables sum up this division of the University into faculties (分科大學) and courses (學門).

1. The faculty of classics comprises ten courses, nine of which are for the principles of law, such as; Changes (易經) Annals (尙書), Poetry (詩經), Spring and Autumn Annals (春秋), Rites (禮記), Discourses (論語) Meng-tse (孟子), with some of their commentaries. There is also one for philosophy (理學門).

2. The Faculty of Jurisprudence (政法科大學) has two courses: administration (政法學門) and legislation (法律學門).

3. The Faculty of Arts (文學科大學) has nine courses: History of China, Universal history, Geography in general, and also the geography of China, England, France, Germany, Russia and Japan.

4. The Faculty of Medicine (醫科大學) has the two courses of medicine (醫學門) and pharmacy (藥學門).

5. The Faculty of Science (格致科大學) has six courses: mathematics (算學門) astronomy (星學門), physics (物理學門), chemistry (化學門), natural history (動植物學門), and geology (地質學門).

6. The Faculty of Agronomy (農科大學) has four courses: agriculture (農學門), chemistry relating to agriculture (農藝化學門), sylviculture (林學門), and veterinary art. (獸醫學門).

7. The Faculty of Civil Engineering (工科大學) comprises four courses: mechanics applied to works on land and in forests (士木工學門), mechanics applied to machines (機器工學門), naval architecture (造船學門), arsenals (造兵器學門), electricity (電氣學門), architecture (建築學門), industrial chemistry (應用化學門), pyrotechnics, mines and forges (採鑛及治全學門).

8. Lastly, the Faculty of commerce (商科大學) has three courses: banks and assurance companies (銀行及保險學門) commerce and transportation (貿易及販運學門) customs (關稅學門).

The course of study in the University is for three years except in the case of that of administration, of jurisprudence and of medicine when it is for four years. The number of hours per day in the classroom is not the same for all students, but in general they will have at least two hours and at most four hours classwork.

The eight faculties above mentioned will all be opened in the University of Peking; if later on a province wished to open a like University, it would not be obliged to inaugurate all the eight faculties, but it must not begin with less than three. The tuition fee will be fixed later according to circumstances. Scholarships will be given to students who distinguish themselves by their progress in their studies and by their good conduct. They will lose the

right to the scholarship if their conduct or their work is not good (leaves much to be desired), or if an illness deprives them of the hope of finishing their studies.

The students who are admitted to a course in the University are those who have secured the diploma from the High Schools or from a preparatory school opened temporarily. If the number of candidates exceeds the number of vacant places, some of the entries will not be accepted: those thus hindered from entering the University may enter the following term without examination. If the number of candidates is less than that of the vacant places, students will be admitted to the University who have no diploma or certificates but who have the required knowledge of certificated students but, however, only after all the officers of the Board of Education are perfectly satisfied as to their standing. Before entering the University, students must seek for bondsmen from among the mandarins from their province stationed in Peking. If one of the sureties, for one reason or another, should leave his post, another mandarin will take his place.

VII. College for Higher Studies (Post-graduate Work) (通儒院).

This is to be an annex to the University of Peking, and will be opened for students who after having finished the studies of one course, would like to perfect themselves in them. Before entering the College, they will have to send in an application which will be submitted for deliberation to the professors of the Faculty. The chancellor will give the decision. The course in the college is for five years; on entering the students do not need to have securities, and will not have to pay any expenses. Means for making voyages for purposes of study will be given to the students; every year the students will present a statement of the year's work to whom it may concern, and this will be submitted to the examination of the Faculty. It

is hoped that at the end of five years the students of the College will have elucidated some new doctrine, prepared a book, or invented some machine for the advancement of science and industry.

VIII. Lower Normal School (of the first degree) (初級師範學堂).

The object of these schools is to train teachers for the lower and higher primary schools. The aim in view is that each sub-prefecture should have a Normal School capable of receiving 150 students. That of the capital of the province should be able to receive 300. The authorities must furnish the funds necessary for the maintenance of the normal schools, and also provide for the needs of the students. These will not have to pay anything, but at the close of their studies, they will be obliged to teach for six years. (I omit several temporary resolutions of the decree for the first years following its publication). The subjects to be studied in the lower normal schools are: morals, study and explanation of law, Chinese language, pedagogy (教育學), geography, history, mathematics, natural history, physics and chemistry, calligraphy (習字) drawing and gymnastics. According to the local circumstances, one or more of the following subjects may be added: foreign languages, agriculture (農業), commerce (商業), manual work (手工). The course will cover five academic years, each having forty-five weeks with thirty-six hours classwork each week. To enter the lower normal schools, students must be from 18 to 25 years of age. They must have finished the studies of the higher primary schools, possess a good reputation, be strong physically, and have a good knowledge of Chinese literature. The admission will be according to competition. If circumstances permit, paying students may be received into the lower normal schools. These, however, will not be obliged to teach at the close of their studies.

IX. Higher Normal Schools.
(優級師範學堂).

These are opened to train the teaching staff and the administrative body of the lower normal schools and of high schools. There will be one in each provincial capital. The studies are for three years with thirty-six hours class work each week. The subjects in the first years are the same for all the students, but in the last two years, the students are divided into four courses, which from the predominating subject may be called: (*a*) languages, (*b*) history and geography, (*c*) mathematics, physics and chemistry, and lastly (*d*) natural history. The number of scholars to be admitted into the higher normal schools is limited to two hundred and forty. The studies are gratuitous, but at the end of their courses the students must devote six years to teaching. Paying scholars, who may be admitted into higher normal schools, are not obliged to teach. The students admitted into these schools are first those who have received a diploma or certificate whether from a lower normal school or from a middle school ; and also those who without having a certificate from an official school, could prove by an examination passed before the provincial Board of Education that they had acquired a knowledge equivalent to that of those certificated from the above schools.

1. *Notes.* In the different schools, notes or good marks will be given to the pupils for conduct and success in their examinations. They are classified according to the sum total of these marks of which the maximum is 100. Students who have more than 80 points are classed as *excellent* (最優等), those who have more than 60, *good* (優等), more than 40, *medium* (中等), more than 20, inferior (下等), and those who have less than 20 are *last* or *lowest* (最下等) and must leave the school.

2. *Ceremonial Days.* There are three different classes of these; the first, the anniversary of the Imperial personages and of Confucius; the second, the opening and closing days of the schools; the third, the first day of the year, and the first day of each Moon. On these days, all the scholars, conducted by their superiors and teachers will march in their ceremonial robes to the great hall. On the anniversary of the Imperial personages, they kneel three times and prostrate themselves nine times before the Imperial tablet. On the anniversary of Confucius and on the six ceremonial days of the second and third classes, they kneel three times and prostrate themselves nine times before the tablet of Confucius. Then everyone rises; the director of the school, the officers and the teachers stand facing the west; the students, also standing, facing them, make three bows to them on the first ceremonial days; they kneel once and prostrate themselves three times on the ceremonial days of the second and third classes.

3. *Salutations to superiors.* On arriving at school, the pupils kneel once and prostrate themselves three times for the director, the inspector of studies, and their teachers; to the other officers and teachers they bow when they see them for the first time. Also, when a student meets one of the officers or teachers of the school, he bows to him in greeting.

4. *Leave or holidays.* On the days marked 房, 虛, 星, and 昂 (Sundays), the students are free all day; every day from 5 to 7 o'clock in the evening, is the time for rest. For urgent reasons, a pupil may obtain leave for one or several days. The chief holidays are: the 10th day of the 10th Moon, feast of the Empress Dowager; the 28th day of the 6th Moon, feast of the Emperor; the 27th day of the 8th Moon, birthday of Confucius; the 5th day of the 5th Moon, and the day called "middle of autumn." There is also a three weeks holiday at the end and beginning

of the year, and a two month's holiday during the heat of summer.

5. *Sanctions.* These include rewards and punishments. There are three kinds of reward; praise, honourable mention, and gifts. There are also three kinds of punishment: bad points, depriving of holidays and dismissal from school.

6. *Examinations.* There are five different kinds of examinations: occasional, half-yearly, yearly, at the close of the course, and for entrance into a high school. The occasional examinations are presided over by the teacher; there is no sanction in connection with them. The half-yearly and yearly examinations are tried before the director and the teachers of the school. According to the result of these examinations, the pupil is permitted to continue his course or to stop either to take the half-year or the year over again or to leave the school. The examiners in the examinations at the end of the course in the Middle Schools or those higher, are the local authorities with the directing and teaching personnel of the school. The students who succeed receive a diploma or certificate. Lastly, the examination for entrance into the Middle Schools is tried in the last place before the provincial inspector of education, who decides on which students are admitted. The final examinations for admission to High Schools is tried before the Viceroy or the Governor of the Province and the provincial inspector of education.

7. *Academic degrees.* The students of the higher primary schools may receive the title of bachelors; those of the Middle Schools, (presentable) bachelors (貢生): those of the High Schools, licentiates (舉人), and those of the University, Doctors (進士). To obtain these degrees, it is necessary to have finished the studies of the respective schools, and to have undergone successfully the special examinations.

N.B.—There are also other schools indicated in the Imperial decree: such as, (technical) *practical schools* (實業學堂), which are divided into primary, middle, and higher, *schools for translators* (譯學館), *school for Doctors of literature*, (進士館), and a normal school for the directing and teaching staff of the technical schools, (實業教員講習所).

According to a resolution dated August, 1908, all the schools mentioned above are under the direction of the Inspector of Education (提學使).

APPENDIX A.

GIRLS' SCHOOLS.

According to the Imperial decree which appeared in April, 1907.

I. Primary Schools for Girls. (女子小學堂).

There are two classes in the Primary schools for girls, lower (女子初等小學堂) and higher (女子高等小學堂). The first are for girls from seven to ten years; the others are for girls from eleven to fourteen years. If the two schools are held in the same place, the school will be called (女子兩等小學堂).

No boys are to be received in any girls' school. Before opening any girls' school whatever, application must be made to the local authorities, and once opened, the school is under its inspection. The studies to be taken in the primary schools are: morals, Chinese language, arithmetic, fine art and needlework (feminine work) and physical culture. Drawing and music are optional. In the higher primary schools, the following subjects will be taught:

morals, Chinese language, arithmetic, Chinese history, geography, natural sciences, drawing, fine art and needlework and physical culture. Singing also may be added. The studies will be for eight years, four in the lower and four in the higher primary; in the first the hours in the classroom are from 24 to 28, and in the second from 28 to 32. If in any place the Girls' school should only be for half a day, the hours in the classroom will be fixed according to the circumstances.

II. Girls' Normal Schools. (女子師範學堂).

These are opened to train teachers for the Girls' Primary Schools and to teach girls to take care of children. In each sub-prefecture there will be at least one normal school opened by the local authorities. The pupils will be received free. Private gentlemen will also be able to open normal schools after, however, having received the permission of the authorities.

The subjects to be studied in the Girls' Normal Schools are as follows: morals, pedagogy (教育), Chinese language, history, mathematics, natural sciences, drawing, housekeeping (家事), sewing (裁縫), manual training (手藝), music and physical culture. The course is for four years of 45 weeks each with 34 hours a week classwork.

According to the circumstances, a preparatory course will be added to the normal school; the subjects studied there to be those of the two last years of the higher Girls' schools.

The girls received into the normal schools are those who have finished the fourth year of the higher primary Girls' schools, and are more than 16 years of age; also the girls who have finished the studies of the second year and are more than 13 years of age, but on condition that they take up the work of the preparatory course for one year.

Further, in order that a girl may be received into the normal school, she must belong to an honourable family, of unblameable character, good constitution without any physical defects, and have as her securities honourable leading men and those of her own family.

At the end of the course, the students must devote themselves to teaching for three years either in a girls' primary school, or in a kindergarten. A decree was issued recently which indicated the literary degrees, titles of honour and places to be given to those students who have successfully finished their studies.

APPENDIX B.

FOREIGN TEACHERS.

The decree provides that Middle Schools and High Schools will engage foreign teachers. These are subject to the authority of the director of the school, and are not allowed to interfere in questions of the school outside their own classroom, and, if they are missionaries, they are not allowed to try and proselytise.

A circular sent out form the department in 1908 has specified exactly the position of foreign masters. Here is the summary of the principle articles:—

1. No official or public school can engage a foreign teacher or adviser without the authorisation of the secretary of the Board.

2. The contract for the engagement, which must contain in detail the articles of this decree must be submitted to the same Secretary before being signed.

3. The foreign teacher is bound to follow the direction of the director of the school.

4. He must not occupy himself with any foreign affairs in his professional duty.

5. If it is proved that his conduct brings dishonour to the good name of the school, or if he enters into lawsuits, he will be dismissed.

6. To engage a foreign adviser, military schools must obtain the authorisation of the Minister of War and the Minister of Education.

7. The salary of the foreign teacher, settled upon in this contract, must be in Chinese money, and not in the money of his native land.

8. If a foreign teacher is engaged on a special scholastic mission either by the director or by the high Chinese authorities, he will have the right to a suitable remuneration.

9. If he is obliged to leave his post before the expiry of the engagement, he must give a three months' notice to the director of the school.

10. If on account of illness the teacher is prevented from holding his class for more than fifteen days, he will have to pay the expenses of finding a suitable substitute. If the school provides the substitute, half the salary of the incumbent will be kept back to pay him. If the sickness is prolonged for more than three months, the contract will be closed.

11. If the teacher or adviser has remained at his post until the end of the agreement, and has given full satisfaction, he will receive a recompense equal to three months' salary, and his expenses for returning home will be generously defrayed.

(Translated from the Sicawei Calendrier-Annuaire for 1909).

EDUCATION IN THE NATIONAL ASSEMBLY.

In response to the questions of the National Assembly, raised by Senator Lo concerning the Aims of Education, the Advanced Educational Scheme, the General Educational Scheme and the Uniformity of the Educational Processes, the Board of Education gives the following answers.

I. What are the Aims of Education, (*a*) Laying emphasis on the Advanced (*b*) Laying emphasis on the General or (*c*) Equal consideration for both?

Answer. Emphasis should be laid on the General, but as the Advanced is the step toward the technical it is necessary to give due consideration to it. By "Laying emphasis on the General" is meant the absolute importance of the Elementary school, as for the other schools, their establishment must proceed according to our strength.

II. Concerning the Advanced Educational Scheme, (*d*) Is the number of students sent abroad for special learning corresponding to the yearly need for such students in the Empire in the near future or not?

Answer. As for the conducting of different enterprises the more of the number of the advanced specialists the better; there can never be a time of sufficiency. But since we don't have the fund to send such a number of student as is needed, the Board has been following two different plans. First, through the returned American indemnity fund we have been sending above fifty students every year to study in America—eight-tenths of them studying technology, two-tenths Arts, Law and Commerce. Secondly, through the agreement with the Japanese Board of Education we are sending 165 students every year to that country—forty of which entering the advanced polytechnic school, ten, medical school, twenty-five, advanced normal school, sixty-five, the First High School. These student after their return from the two countries may prove insufficient to the need of different provinces, but we are under the limit of finance and can only gradually increase the number.

(*e*) With the exception of navy and army educational duty to be under the sole control of their relative generals-in-chief, are the kinds of men needed by the different Boards of Home and Foreign Affairs, Finance, Communications etc., to be provided for by establishing schools at home besides sending students abroad?

Answer. As we are still unable to centralize the educational work at present, the advanced Police School

of the Board of Interior, the schools of Banking and Finance of the Board of Finance, the Polytechnic School and the Communication institution of the Board of Communication and the Russian school of the Board of Foreign Affairs are all managed by the corresponding Boards separately. But there is no way to make out whether the number of students in these schools will be sufficient for future use.

(*f*) In view of the frontier troubles men with the qualification of administering the frontier affairs are in urgent need. How many schools for the preparing of such men are now in existence in the Empire? Is the number of students in such schools sufficient for the need? If not, how to enlarge the field of preparation?

Answer. Besides the only exception of having a general knowledge of the frontier language, custom and affairs, there is no special difference between the kind of man needed by the Interior and the frontier stations. To satisfy the need, the Board has established several schools; such as the Manchurian and Mongolian Language High School and Middle School, the course of study of which is divided into the Manchurian, the Mongolian and the Thibetan, and the Public Frontier school. Students in these schools have exceeded the number of one thousand. The future development in this line of work depends on the resources of finance.

III. Concerning the general Educational Scheme. (*h*) In order to promote a liberal education among the mass of the people, foreign countries resort to anticipating the number of average school boys every year as a limit for the training of teachers. Do we now follow the policy of endeavouring in the different provinces to train teachers corresponding to the anticipated yearly need for the promotion of education among the mass of the people?

Answer. Anticipated calculation of the number of school boys every year has intimate relationship with the

statistics of population, and the efficient population statistics depends largely on the self-governing ability of the lower grade of people. According to the sanctioned proposals of the Board of Interior, the population statistics will not be ready before the fourth year of Hsuan-tung and the formation of local government in cities, towns and countries as late as in the fifth year. So it is impossible at present for the Board to anticipate the actual number of school boys every year, but plans to train a required number of teachers has received due consideration. In the thirty-second year of Kuang-hsu the Board despatched to the different provinces with orders to train 200 students of the elected course from the high grade normal school, and 500 students of the primary easy course from the first grade normal school. There has been a sufficient number of students graduated since, and in the place of the elected and easy courses we have now normal school of a complete course. But a great number of normal school graduates have not yet fulfilled their obligation, and elementary schools are very scanty. Perhaps some are prone to think that there is an excessive number of normal students; but in fact, we have too few schools. So the Board has suggested in the educational regulation that every locality is responsible for the establishing and supporting elementary schools. With the increasing number of such schools the normal students will have ample field to work in. This year the Board has informed the different provinces that the increase of the number of normal students should be in line with the increase of the number of elementary schools, and that a report of the works should be sent to the Board. This is really the first step toward the anticipated statistics of the training of normal students required.

(*i*) Is there any difinite plan for the training of teachers for Mongolia, the Mohammedan population, and Thibet?

Answer. Special educational regulation in these lines will be organized this year. Several schools of this type have been established in these regions in the last four years.

(*j*) If the students were poor and unable to leave their home at once for school, how long will be the limit of their hesitation?

Answer. Schooling in a proper sense has the compulsory rules for boys having reached the school age to enter schools as its basis. The limit of hesitation is not a question for the present.

(*k*) Believers in religion are all subjects of the nation. If so, they should also receive an education as appropriate to national subjects. Now the foreign missionaries have run elementary schools in the different provinces. Are those schools to be regarded as giving a national education in our stead, and when the system of compulsory education is enforced are the believers also under compulsion?

Answer. Owing to the scarcity of local national elementary schools there are very many young people entering the missionary schools—this of course should not be prevented. But as to the taking of them as substitutes and the process of compulsion, no definite reply can be rendered.

(*l*) The uniformity of the national language being a great help to the promotion of education, how is the national language to be taught?

Answer. The Board has notified the different provinces that all the provincial first grade normal schools and all the middle and elementary schools are to have a supplement course of Mandarin study of two or three hours besides the proper courses. The text book for the present will be the "Exposition of the Imperial advice" 聖諭衍

訓直解. The teachers must be competent in Mandarin and some person may be engaged by different schools provided the class hours do not interfere one with the other. The purpose of the Board is to render the student practice the use of mandarin, so it is necessary for the teachers of elementary schools to use mandarin in all the topics of teaching, before any real benefit could be obtained. Special emphasis has been laid on the practicing of mandarin by the normal students.

IV. Concerning the uniformity of the Educational Processes.

(*m*) Is the Educational Commissioner under control?

Answer. Before the completion of the third year after the arrival of the Commissioner at office, the Viceroy and Governor reports to the Board his works in the three past years to be compared with the informations obtained during that space of time. If he is found to have done real efficient work corresponding promotion will be awarded to him. On the contrary, he is to be blamed. And like the Commissioners of Finance and Judgement he is under the control of the Viceroy and Governor.

(*n*) Are the salaries of officers and teachers of schools to be reduced according to the fixed regulation organized by the Board, the surplus fund thus acquired to be used for further development?

Answer. The duties of officers are either complex or simple; the subjects taught by different teachers are not all the same—some easy, some difficult. Since competent teachers are yet very few and the standard of living varies at different places, it seems impossible to make uniform regulation of salaries for their services. However, the Board has come to the decision to make trials from the elementary schools, but how to proceed as to avoid

inconvenience and obstacles is yet subject to careful consideration. As to the economizing of useless waste and the reducing of nominal officers, it is not necessary to repeat that the Board has long cherished it as its object.

(*o*) Are all the presidents of technical schools gradually opened to appropriate graduates of the technical schools, and the head-professorship to be filled by persons familiar with the subjects of scientific topics in the schools?

Answer. Formerly for the lack of qualified men for presidencies of technical schools, and head-professorships of ordinary schools we have adopted the more expedient method, but as men of qualification are gradually becoming numerous these occupations are of course to be turned over to the more fit. It will be in force along with the proclamation of new rules for the official body.

(*p*) The structure of school buildings should be in such a mode as to give easy access to its government and to the teaching of students, besides having special regard for the general hygiene. The expenditure in constructing should be summarily calculated beforehand. Model pictures should be drawn up for every province. Have these things been attended to?

Answer. In the sanctioned catalogue for schools there are special regulations concerning design and structure of buildings with a view to efficiency in governing and teaching. In constructing, all provinces produce model pictures themselves. The Board simply gives its approval or disapproval between the different pictures presented. Owing to the magnitude of the Empire and the variety of climate, and cost of articles it is rather difficult for the Board to provide model pictures and make estimates of cost for every province.

(*q*) Are the presidents, voting gentries and inspectors of the Educational Department in every province enlightened men with a deep knowledge in educational affairs such as are required by the fixed regulation?

Answer. The presidents and voting gentries are either selected by the Viceroy or Governor, or chosen by the public—being in either case approved by the Board. If they were not well informed men of honour and wisdom there is no possibility that they should be chosen for the vocation. Concerning the educational inspector, the Viceroy or Governor, upon the request of the Educational Commissioner will see to the selecting of such a man who must either have received normal training or have studied abroad and have had the experience of managing and teaching in some school.

V. Concerning the scheme of the educational subsidy.

(*r*) Those schools, short in funds and abundant in fruits, depend entirely on the support of the Board. Does the Board keep in hand the educational endowment funds to render help to the schools as a means of encouragement?

(*s*) The Mohammedan population, destitute of the national education, are unwilling to contribute funds to the establishment of schools themselves. Recently they opened some elementary schools, the source of finance of which comes entirely from the lottery ticket company. Now the practice of selling lottery tickets being stopped, does the Board make plans toward their support ?

Answer. Both public and private schools are often closed simply because of the want of funds. If the government can make provisions for their support it is certainly very helpful. The Board warmly favours that idea. But the rendering of support with the national fund must be

regulated by law, and the amount must be entered in the statistics. The Board will recommend this item in the future for approval.

VI. Concerning spiritual education.

(*t*) Ethics and self-culture are essential subjects in spiritual cultivation. Do all the schools faithfully keep at it in teaching?

Answer. The Board holds the same opinion as to the importance of these two subjects, and has given reproofs to such schools which were found to be indifferent in teaching these subjects. But the defect of such schools was simply because of their lack of information; their object as an educational institution being on the right track.

(*u*) In order to make the subjects of the nation willing to bear the responsibility of contributing to the undertakings for public welfare, it is necessary for them to have a common sense in political science and economy. Consequently the Board has instituted these two subjects of study for the use of middle schools. Do all the middle schools actually teach these subject?

Answer. According to the sanctioned regulation for middle schools in the twenty-ninth year of Kwang-hsu, these subjects should be taught in the fifth year course. Last year the Board revised the regulation and placed these subjects in the 3rd, 4th and 5th year courses. All the middle schools in every province are bound to act accordingly.

VII. Concerning special items of education.

(*v*) Should blind and dumb schools be established in every province in a certain period of time, and what about the effect of those already established?

(*w*) The Miao barbarians do not have any religious scriptures as their foundation, nor do they incline to the reception of Chinese education: Is there any easy plan to educate them?

Answer. These two problems will be dealt with in the general promotion of education among the masses. But as for the present even the schooling of all the average boys is not attainable, there is no possibility that these problems be first considered.

To be forwarded to the National Assembly.

Signed the 2nd day of the 11th moon, the 2nd year of Hsuan-tung.

CHINESE CRITICISM OF THE NEW SCHOOLS.

The following striking address was given by Mr. E. S. Ling (F. C. 99) on October 21st, in Foochow College, before some members of the Fokien Provincial Assembly and students of the College:—

Mr. Chairman, ladies and gentlemen: My speech to-night may not be such a lecture as your President desires me to give; but I sincerely hope that it may work as a sort of appeal to you, our dear fellow-students, who, after having been well trained in this college, must bear the responsibilities common to all true citizens of a country.

It is with the greatest shame, regret and reluctance that I, who have been for twelve years in educational work, have to lay open to you and to the public, the existing corruption of our educational system of which we and our educators are so proud. To many a Chinese, it may seem dishonourable and unwarranted for me to expose to the world our national weakness but, on the other hand, to

your humble speaker, it seems cowardly, arrogant and deceitful to keep our corruption secret when we still have the opportunity of relieving the situation before it is too late. China is, we hope, still sound in the core.

The modern educational system, if we wish to trace its origin, was initiated in 1905 immediately after the abolition of the metropolitan and provincial examinations of the "eight-legged" essays. Schools and colleges of all descriptions have since been established by leaps and bounds throughout the length and breadth of the country. Certainly this is a sign that China is trying to keep pace with other great nations on the road to civilization.

Who should ever suppose that China with such reform introduced as a step preparatory to constitutional government, should to-day be handicapped by the very students whom she has educated? A tree is known by its fruits, a fountain by its water, and a school by its students.

The authorities selected from among the scholars of the old school, though ignorant of modern science and of the foreign languages, have always held the reins of the modern schools and colleges. The teachers, with a few exceptions, are those who have obtained some smattering knowledge of modern science or languages from the so-called "quickly-accomplished" schools of Japan or China. The students having caught hold of some books translated from the Japanese on "unity," "liberty," and "equality" began to practice their new ideas on their parents, teachers and the authorities of the schools.

The lawless idea of "liberty" was encouraged under the management of directors who themselves had never been educated along modern lines, and had never had discipline. Students easily obtained leave of absence from school on pretence of sickness, but instead of going to the hospitals they spent their time gambling in the houses of their friends. When questioned on their return to school, "sickness" was their general excuse.

The students found that the best place to experiment in regard to the "equality" of which they had learned in Japanese books, was either with their parents at home, or with their teachers at school. Once a little boy after he had learned the new theories of "equality" and "liberty" from his school, returned home and played shuttle-cock in the hall. Of course, his father objected to his action for fear that he might break the glass, but the boy coolly answered: "I am your equal. What right have you to stop me? I can do what I like. I am free." While in school the teachers are considered by the students to be their equals, if not inferiors; for in fact they have often been styled "public servants." Cases of friction between the teachers and the students ending in "strikes" on the part of the latter are very often reported in the newspapers. The teachers are instructed by the students to assign to the latter the length of the lessons they have to study every day and to find the meanings of all the new words in each lesson and have them written on the board. With the exception of a few, students leave or enter the class-room during recitation hours as they please without getting permission from their teacher.

With the "unions" formed in schools, the students become absolutely lawless. The positions of the teachers as well as those of the directors lie in the hands of the students who, in fact, form the moving spirit of the whole institution. With the presumptuous power acquired from the "union" which they have formed the students through the medium of the director (the President of the College) instruct the teachers as to the best methods of teaching and issuing examination questions. Let me illustrate this more fully to you. While occupying a chair in Nanyang College, I had the pleasure of teaching a second class which, when examinations came, demanded that before examination, thirty questions from the whole book should be prepared and that on examination ten questions out of the thirty should be given them. To them this was an old custom of

the school, but to me this was a dishonest act, which I have never done in my life. Of course the request I at once gently refused to grant. As a consequence, the students formed a very strong "union" and on the Monday following the examinations, they made a complete "strike" by not appearing in class.

The system of teaching in these Government schools is peculiar. European or American teachers are seldom engaged, because they are straightforward and maintain discipline. In order to rule them out from the schools, the students often form in a body and approach the director, asking him to place Japanese teachers instead of these European or Americans when their contracts expire. The director, who is always submissive to the students, can but acquiesce. When the Japanese teachers are engaged, teaching is in nine out of ten cases, done through interpreters; this is not only a waste of time but a waste of money also. While teaching, the teachers spend the whole period in lecturing or in solving problems, and the students as a rule do not repeat their lessons until examinations come.

On Sundays most of the teachers and nearly all the students have a very busy time. Sunday to us is a day of rest and blessing, but to them it is a day of curse and fighting. As birds out of a cage, they have a grand time in feasting, gambling and going to houses of ill-fame. Frequently they are mixed up in fights with other classes of people. The latter have very often been taken advantage of by the students, for the bodies of students are sacred and inviolable, and the "strikes" made by them would bring pressure upon the authorities both of the school and of the province. The study of morality, according to the regulations of the Board of Education, has been regarded as the most important of all the studies in the curriculum of all the schools; but though the book on morality has been studied, the students turn a deaf ear to the teachings of our great sage Confucius. So the change of character

is to be "not by might nor by power, but by the spirit of the Lord."

The knowledge acquired by the students is very superficial, for the teachers of whom some are well qualified, have not been given the opportunity or power to teach the students properly and systematically. The latter like to study high subjects and deep books before they have mastered the simple ones. I taught a class of students who according to their standard, ought to study the Third Reader, but they demanded the study of "The History of the 19th Century." And under instruction from the director I gave them lessons in this book. I first taught them how to pronounce each word, then translated into Chinese every new word and explained the subject of each paragraph and its connection with other parts of history. In studying mathematics, the teachers solved every problem for the students, who simply copied it in their note books. But in every school you will find half a dozen students who are very clever and diligent, so they as a rule become the best students and always stand at the head of the class. I quite honour these diligent students. So, after all, the following Chinese verse sounds only too true to the teacher.

謹	寬	吞	教
嚴	縱	聲	學
弟	父	忍	原
子	兄	氣	來
結	嫌	渡	非
冤	懈	春	九
仇	怠	秋	流

China is now preparing for constitutional government which must have education as its basis; if the foundation

is corrupt, how can the building stand? 皮之不存毛將安附. This is a problem which concerns us to-night, when we wish to hasten the time for the opening of our National Parliament.

Now, gentlemen and fellow-students, I came here to-night not to make your minds dwell upon the corruption of our Government schools, but to protest against the evil existing in our educational system, in the hope that the gentlemen here and you fellow-students will some day, if not now, be able to extract the root of corruption, not only in our educational system, but also in our Government, and further than that, you will be able to plant in its stead the true and up-to-date education—education in every true sense of the word—that is, the education not only of the intellect, but that education of the heart which plays a most important and wonderful part in the movements of a nation and of the world.

Gentlemen of the graduation class and fellow-students, I warmly congratulate you to-night upon your having the discretion to select this college—the Foochow College—as the place of manufacturing your manhood. You have chosen well, for with the exception of the Anglo-Chinese College and St. Mark's College, this is the only college in Foochow that gives you a true and a high education—the education of the body, the education of the intellect and above all, the education of the heart which you cannot obtain from other schools.

China is to-day in pressing need of men—men of character—men who are willing to sacrifice their lives for a good cause. You cannot find this type of men in schools which train men to be physically and intellectually strong, but not morally strong. While in Nanking a fortnight ago, I was invited to dinner by a captain of a Chinese cruiser and during our conversation he said that the great lack of China to-day is men of character. When I see the corruption of our schools, of our navy and of our Government, I cannot help telling you that China needs a true

religion, a religion that teaches men to honour the Supreme Intellect and "to minister but not to be ministered unto." China will certainly go to pieces unless her sons and daughters establish her on the Rock of Ages before the Manchurian clouds lower. China has plenty of men who wish to be ministered unto, but few, if any, to minister. The men possessing the quality to minister can only be found in the school of Christ.

You, fellow-students, must not satisfy yourselves with the fact that you are now in a school where better and higher education is given, but should remember this responsibility: "To whom much is given, of him much will be required."

You have been taught and may already possess such virtues as these: Kindness, punctuality, cleanliness, economy, diligence, perseverance, faithfulness, patriotism, honesty and purity, but you will simply deceive yourselves, this college and your country if you do not practise these qualities which make true manhood and which make a strong nation. Responsibilities go hand in hand with opportunities.

In maintaining discipline on the part of the directors of government schools the failure is largely due to the lack of courage. Let us not be cowardly. A good cause makes a stout heart. A man of no back-bone can never run a school properly and efficiently. In carrying out your purposes in accordance with your conscience, you will have to face all difficulties, dangers and the loss of your positions, as I myself have experienced, nay, sometimes even the loss of your heads, as the reformers suffered in 1898, but God, our Heavenly Father, whom we faithfully serve, shall direct our paths if we only acknowledge Him in all our ways. Here comes the test of the material through fire. Prove to the world that you are made of the best Foochow College stuff indestructible by fire. Be like the Daniel of old. Dare to do right, dare to stand alone, according to

the encouragement from our sage 勇士不忘在溝壑,志士不忘喪其元. China is to-day crying for this type of men. Will you answer to the call?"

Mr. Zuk Vann-li in the "North-China Daily News" for December 2, replied to Mr. Ling but very ineffectively, while "A Chinese Teacher" writing November 24th from Wuchang fully supports Mr. Ling's criticisms. The controversy was finally brought to a conclusion by Mr. Ling in a letter to the "Daily News" of December 14. In the course of it Mr. Ling says:"

"I have been accused of having uttered those words against the corruptions "because of some personal grievances at the bottom," but let Mr. Li be reminded that while in Nanyang College, I had received promotions term after term. Could there be such promotions if I had any personal grievances with any of the authorities? To tell a lie to the cultured Chinese is sin, but to the ordinary, a custom. Let Young China speak the truth, if she wishes to gain confidence in the family of nations.

I have not the slightest idea of casting any reflections upon our government schools, in fact I had reserved a great deal in my speech, for, as spoken before, my object was to protest against the evil existing in our educational system with the view of nipping the bud of curse before it is too late."

THE STORY OF SHANSI UNIVERSITY.

A unique reception was given in Taiyuanfu, on Sunday, November 13, 1910. It was given by the Provincial Assembly to Dr. Timothy Richard. On hearing that he had arrived in Peking from England, the President, duly authorized by the Assembly, sent an urgent telegram inviting him to visit them, expressing also their intention specially to prolong their meeting for five days awaiting that pleasure. There was no refusing such a gracious invitation. It is safe to say that no such honour has been shown to any missionary

in the annals of this country, and it speaks volumes for the changed attitude of the people of Shansi towards foreigners in general, and the high estimation in which Dr. Richard in particular is held by the enlighted men of the Province.

That the honour is a well-earned one, no one who knows his work for Shansi will dispute. When he first went to Shansi it was as special commissioner, joined later by the Rev. David Hill, the Rev. J. J. Turner and the Rev. S. Whiting, for the distribution of relief amongst the famine-stricken people of Shansi. There were no Protestant missionaries then resident in the Province, so to these four men was entrusted the generous sum of £60,000 to save starving millions. Of the four men appointed to do this extremely difficult, distressing and hazardous work,—hazardous both from the famine fever that was raging and from all sorts of possibilities when men are starving,—Mr. Whiting died of the fever soon after arrival; David Hill lived on in Wuchang, a saintly life, for twenty years; two were still left, Mr. Turner, who still resides in Taiyuanfu, and Dr. Timothy Richard. The awful scenes witnessed during this self-sacrificing period deeply branded these men and marked their whole subsequent career.

In 1900 one hundred and thirty-seven Protestant missionaries, including wives and children, and several tens of Italian missionaries were done to death in Shansi by order of the Governor Yü Hsien. A few weeks later the late Emperor and the late Empress Dowager fled from the wrathful foreigner in Peking to Taiyuanfu, and even then barely escaped from the Allied troops, who, after making reprisals for the ghastly tragedy of Paotingfu, planned a punitive expedition to the capital of Shansi.

It was at this juncture that Prince Ch'ing and Li Hung-chang telegraphed for Dr. Richard to go north and assist them in dealing with the Shansi case. The Protestant Churches, recognizing that those who so cruelly suffered

and died had come to this country to help it, and not to add to its burdens, felt that they would best carry out the spirit of these men's lives by refraining from the demand for compensation, impossible to assess, for their death. At Dr. Richard's suggestion, however, the plenipotentiaries readily agreed that in lieu of compensation, the small annual grant of Tls. 50,000 a year should be made for ten years, to be invested as capital in the brains of the picked young graduates of the province. This could not, on the one hand, in any sense be counted as compensation, or, on the other, as doing anything but fulfil part of the object for which the missionaries had come to China, namely, the enlightenment of the province.

This proposal met with the approval, not only of the plenipotentiaries, but of the provincial authorities, as well as of the Missionary Societies. Dr. Richard sought to associate others with him in the control of the proposed Institution, but ultimately was left with its sole supervision. As its first Principal he engaged a man of brilliant training for such a post, the Rev. Moir Duncan, M.A., a graduate of Glasgow University, who had taken his theological course at Oxford under Dr. Fairbairn, studying Chinese at the same time under Dr. Legge, and who had added to this nearly twenty years' experience of China.

A few months after the Agreement for the founding of the University had been signed and ratified, the Empress Dowager put out her famous edict revolutionizing the entire educational system of the Empire, and this naturally involved the establishment of a college in Shansi similar to that proposed by Dr. Richard. This was avoided, under Imperial rescript, by the amalgamation of the two, so that the College begun by Dr. Richard and Dr. Duncan became the Western Department of the Shansi University.

Dr. Richard felt then as he still feels that a University which ignored the moral and spiritual needs of its students is only fulfilling half its function. But all that could be

done then was to draw up an agreement by which, as literature, the spiritual and intellectual forces which influenced the leading nations might be taught the students.

Dr. Duncan was taken ill in 1905, after four years of manful labour, and died the following year. But not before the University of Glasgow had conferred on him the degree of LL.D. For eighteen months Professor L. R. O. Bevan, M.A., LL.B., acted in his place, until the present Principal, the Rev. W. E. Soothill of Wenchow undertook its duties.

It was arranged at the outset that only Chinese graduates should be admitted as students, so that they might be free to devote themselves entirely to modern subjects. Inasmuch also as it was impossible to spend several years in teaching them English before proceeding with the curriculum, all lectures have been delivered in the Chinese language by the professors personally or through Interpreters. There are two courses, Preparatory, and Post-graduate. The Preparatory course would more than satisfy the requirements of the London University Matriculation. Three hundred and forty-five students have been under instruction. Of these 252 have already successfully graduated, upon 139 of whom the degree of *chu jen* has been Imperially bestowed. Nearly one hundred of these are now taking a four years' post-graduate course in Law under Professor Bevan, in Advanced Chemistry under Professor Nystrom, in Mining under Professor Williams, and in Civil Engineering under Professor Aust with a view to the *chin ssu* examination. Two classes of sixty men have just graduated, and there are still sixty more in the Preparatory Department who graduate next Spring. Mr. Warrington is Professor of Physics and Mr. Cartwright taught English.

Nine years have elapsed since the University was founded. The spirit shown by the Heads of the College and work done by its Professors have been highly appreciated; moreover the University has in no small measure helped to bring about a better understanding between the

people of Shansi and people from the West, as was made remarkably manifest by the reception given to Dr. Richard, a welcome which was a surprise and a delight to all who shared it.

At 3 o'clock Dr. Richard, Principal Soothill, and the Staff, drove to meet the Provincial Assembly at the Museum, where a large marquée to seat several hundred people had been erected. Here assembled were the President, Vice-Presidents, and members of the Assembly, the principal gentry of the city, the local Education Board, the teachers from all the schools, and young men from the various colleges.

It was an inspiring sight and an unique one. Never in the history of China has such an assembly met together to do honour to a veteran missionary. The President Liang, (a Hanlin), one of those broad-minded, public-spirited men who are the strength of China, in the course of an admirable speech, spoke in terms of highest eulogium of the generous sentiment that had prompted the foundation of the University, and of the spirit in which it had been conducted. His speech was received with frequent, and evidently sincere applause. At the close he called upon Dr. Richard to address the meeting. Dr. Richard received quite an ovation, and to this splendid audience delivered an oration which was punctuated by round upon round of applause. During his speech Dr. Richard announced to the meeting that though the funds still in hand were sufficient to carry on the department until the date originally fixed, yet he proposed to transfer the balance in hand, together with the buildings, apparatus, material and control of the Institution he had founded, to the Officials and gentry of Shansi at once. When further speeches had been delivered by Director Hu, Principal Soothill, and others, this unique meeting was brought to a close.

The officials and gentry memorialised the Educational Board in Peking that the Institution be continued as a

University and not as a High School, to which status similar Institutions of other provinces had been reduced.

That the University has fulfilled the object for which it was brought into existence, as far as the restrictions placed upon it would allow, is patent to all who know its history. It was the noble Christ-like idea of a generous soul, the Church's monument of forgiveness for cruel wrong, a right-hand of fellowship offered by the West to China, a centre of enlightenment in a backward province, and an impetus to inquiry amongst a prejudiced people. Its inception was not without influence on the late Empress Dowager when she changed the educational system of the Empire. During his term as literary Chancellor in Shansi the Senior Vice-President of the Board of Education was moved to propose and present his memorial, which resulted in the establishment of that Board. And the present Bureau for settling Terminology was finally appointed after frequent representations from the University.

Twenty-five of the students of the University are studying in England now, others have staffed the schools of Taiyuan, and of the Province, and if the Officials and gentry are supported by the Board of Education, it will, in their hands, become a power for still greater enlightenment of the vast resources, material and intellectual, of the entire Province. Whatever the future may bring forth, the Province has most gracefully acknowledged its past indebtedness to Dr. Richard, and his colleagues.

CHAPTER VI.

I. WHAT CHINESE STUDENTS ARE READING.

By John Stewart Burgess, Y. M. C. A., Peking.

"WHAT are Chinese students thinking about?" This is one of the questions, which, if answered, will reveal to us in what form Christianity can best be presented, to attract the attention of these thinking young men. One at least of the ways to answer this question is to ask, "What are Chinese students reading?"

The study of this subject is most interesting. It should be remembered at the outset of our investigation that Chinese students do not have as much time to read as do European and American students, on account of the system of cram which is now in existence in the government schools. Students of high school and college grade usually have thirty-six hours a week of class-room work. Much of this, however, is lecture work. The teacher stands on a high platform before the sleepy class and expounds the mysteries of chemistry, physics, or what not. Some of the work, however, requires preparation, and at best a thirty-six hours a week schedule is a fairly stiff one. The following is a list of subjects in which a senior in the College of Foreign Languages, Peking, must pass consecutively in one examination before receiving his diploma:— Foreign Literature, Chinese Literature, Chinese Ethics, Jurisprudence, International Law in time of peace, International Law in time of war, Pedagogy, Private International Law, Commercial Economy, Finance, Chinese History in past dynasties, Chinese History of the present dynasty, History of outside Nations, Political Economy, Geography of Outside Nations, Geography of China, Biology, Botany, Mineralogy, Physiology, Algebra, Plane Geometry, Plane Trigonometry, Drawing, Chemistry, Physics, and Military Drill.

A few other considerations should be borne in mind. For one thing, we cannot judge very exactly as to the choice of Chinese students in their reading of Western books because good translations are so limited in number. Two very famous Chinese scholars have been responsible for the greater part of the translations of standard works which are being most read. H.E. Yen Fu of the Department of Terminology, Imperial Board of Education, has translated much of the philosophical and scientific literature, such as works by Darwin, Spencer, and Mill, while Prof. Liu Chin Nan of the Chair of Chinese Literature in the Imperial University in Peking has been responsible for the translation of most of the stardard fiction, such as the writings of Dickens, Scott, Lamb, and Goldsmith. These men have done scholarly work in putting these famous books into the best kind of classical Chinese. The literary style of a book has much to do with its acceptance or rejection by thinking Chinese. In a recent conversation with Dr. W. W. Yen, Secretary of the Board of Foreign Affairs, Peking, he gave as the principal reason that Buddhism was accepted by the scholars of this country some centuries ago the fact that the Buddhist scriptures were translated in a remarkably fine literary style attractive to the learned men of China.

It should be remembered how the popularity of certain books in Japan has made them also popular in China. Not only have the thousands of returned students from Japan brought with them very decided tastes for certain classes of literature, but also Japanese translations of Western books, and others written upon Western models, have flooded China, and have been of much influence. Chinese students can read Japanese works after six months' study of grammar, the written characters of one language having been borrowed from the older country.

But in spite of these apparent limitations in choice under which Chinese students labor, the books which they read, and especially the ones which they are most fond of,

show us fairly clearly what they are interested in and thinking about.

In this investigation a number of letters were sent to Chinese educators and men of high rank who are in a position to know what the Chinese are reading and also to a few foreigners who are in close touch with students.

I.

(*A*) The works on natural science which are most being read in translation are, "Evolution and Ethics" by Huxley, and "The Origin of Species" by Darwin. The evolutionary vocabulary of Darwin is quite widely known, often, it is true, where there is little accurate knowledge of what these terms really mean. Tyler's "Anthropology" has also a considerable circulation. The social sciences are especially popular in China at present. Works on these subjects which are read in translation are, Spencer's "Principles of Sociology" Mill's "On Liberty," Jenks' "Sociology," Montesquieu's "The Spirit of Law," Kidd's "Social Evolution," and Rousseau's "Social Contract." In economics Adam Smith's "The Wealth of Nations" heads the list. Some books on politics and international law are being read. No great number of translations of famous Western books on these subjects has yet been made. Hall's "International Law" has been put into Chinese by Dr. W. A. P. Martin, and Jenks' "History of Politics" is also in Chinese.

The must popular historical works are Myers' "General History," and Carlyle's "French Revolution." The striking similarity in conditions in France before the Revolution and those in China to-day perhaps accounts for the popularity of the latter work.

Works on philosophy, psychology, and pedagogy are not as yet so eagerly read as some other works. Höffding's "Outlines of Psychology" has been translated by H.E. Yen

Fu, and is well known. The fact that Dr. Henry Churchill King, who dealt largely with psychology, philosophy, and ethics, was recently given an attentive hearing and warm reception by so many and so large student audiences, would seem to indicate that there is already a very general interest in these lines of thought.

One of the first impressions which one has after reading this list of books is that they are rather heavy matter. There is certainly a desire to get at the roots of modern Western science and thought. Many of the above books were epoch-making in their realms. It is, however, true that much has been written on evolution since Darwin, and on economics since Adam Smith, and that students who confine themselves to these works, many of them fifty years old, cannot have the richer and fuller and more spiritual message of later writers, who have gone far beyond these early pioneers.

(*B*) Next, in taking up the works of literature in the line of fiction which are being read, we find that Chinese students are specially fond of Dickens and Scott. Excellent translations have been made of "Ivanhoe," "David Copperfield," and other works by these authors. A gentleman in Nanking recently made the statement that the best known foreign writers in China were Herbert Spencer and Conan Doyle—a strange mixture! The detective stories of the redoubtable Sherlock Holmes have fascinated the youth of China. "Robinson Crusoe," Lamb's "Tales from Shakespeare," Goldsmith's "Vicar of Wakefield," Mrs. Stowe's "Uncle Tom's Cabin," Bellamy's "Looking Backward," Swift's "Gulliver's Travels," Carlyle's "Heroes and Hero-Worship," are read widely in translation. The works of Victor Hugo, Dumas, Irving, Haggard, and Tolstoi have considerable circulation. The accessibility of so large a number of the writings of standard authors cannot fail to have an influence in cultivating the taste and guiding the ideals of the students.

II.

My second question concerned books read in English. The consensus of opinion is, that there are comparatively few works in any Western language which are at the present time being read in China, because of the few who have sufficient mastery of any language but their own. The edict issued July, 1910, stating, that the official language for all scientific and technical examinations shall be English, and that all examinations in the higher schools of education, throughout the Empire, shall be in English, will evidently make a difference in the number of books read in this medium.

There are two most interesting illustrations of the value of good English literature to the highly educated Chinese. Some one put into the hands of a leading educator of North China, President Hyde's "Practical Idealism." This was one of the principal means of his conversion to Christianity. Another well educated Chinese scholar was brought to the acceptance of Christianity by the English edition of Kidd's "Social Evolution." Such examples as these show that the intellect is an admirable avenue of approach to Chinese scholars, which should by no means be neglected. No second-rate tracts, written on the basis of a mediæval theology, are calculated to influence the man whom these works can lead to the light.

III.

My third question dealt with books of native authorship. A number of the radical writers of the late Nineties are again popular. Liang Chi Chao and Kang Yu Wei are specially in favor. The former's newspaper, still published in Japan, is full of interesting articles on economics, politics, and social reform, and his works cover many fields, including religion and philosophy. The works of H.E. Yen Fu are popular. There has also been a

recent reaction against the over-emphasis on Western books, and a return to some of the well-known philosophers of the early centuries. To quote from a letter of a Chinese who is especially familiar with the reading of the Chinese public: "Just now there is a reaction going on as regards the reading of the Chinese public. In these two years many old Chinese books, such as essays, poems, and philosophical works, have been reprinted and widely read, but not one single translation of European or Japanese work worthy of mention." The old philosopher Wang Yang Ming (Shou Jên, A.D. 1472-1528) is one of the most widely read.

IV.

The fourth question dealt with the relative interest which the Chinese have in different subjects. The replies in general agreed that students are most interested in the social sciences, economics, politics, and sociology. They are concerned with natural science and philosophy more especially in their bearing on these subjects.

Mr. Chang Po Ling, the famous head of the Private Middle School of Tientsin, told me quite emphatically that the Chinese were essentially a philosophical rather than a scientific people; they have been this in the past and they still are. By science, as appeared in further conversation, he meant natural science, and Mr. Chang's conception of philosophy included the philosophical aspects of history, politics, ethics, and sociology.

The excellent essays of candidates for scholarship to America revealed a remarkable erudition on the subjects of economics and social conditions. The topic required for the essay was "The Advantages and Disadvantages of Borrowing Foreign Capital for the Railway Development of China." The results revealed that the writers were well versed in economic theory and well informed on the social and economic needs of China and posted on the events of the day both at home and abroad.

On being asked of what subjects the Government school students would like to hear popular lectures, the president of a graduating class of a Peking college replied, "The system of governments of foreign countries, public sanitation, and some phases of economics."

The popular newspapers cater largely to the student class, many of them being printed in *Wenli*, the literary language. The largest daily in Peking, however, has a circulation of only three thousand. These papers deal with a variety of interesting subjects; at present political and economic questions lead in interest. The Manchurian situation, the new Parliament, set the editorial pencils scribbling apace, the opium and the foot-binding reforms are another subject of discussion, while the economic needs of China are dealt with at even greater length. Much of political and economic theory can be learned from these Chinese newspapers, as well as the discussion of the actual problems of the country.

V.

The final question was, "What few books at the present time are most influential in molding the thought of Chinese young men?" The opinion of most was that Huxley's "Evolution and Ethics" and Spencer's "Principles of Sociology" have laid the strongest hold upon the reading students.

The above list of books is indeed formidable. In Western lands the influence of Spencer, Huxley, Darwin, and Mill, permeate the books that are read on sociology, philosophy and science. Every magazine article taken up upon these subjects is likely to be somewhat flavored by some of these writers; but comparatively few Western students go to these sources firsthand and really carefully read these works. There is, however, another side to the question. The Western student has the intellectual heritage of those who have faced the facts which Darwin discovered, and Huxley and Spencer interpreted, and who

have found a deeper and richer spiritual significance in the world because of the new truth which these earlier thinkers discovered. Edward Caird and Henry Drummond did not in vain reinterpret the world, spiritual as well as material, to the students of their age. The students of the West look out upon a world richer and wider because of the great labors of men of science, a world where God seems more real and living than ever before. Two generations ago the thinking people of the West were in many cases forced to choose between the acceptance of the new evolutionary hypothesis, and their religious faith. The Chinese students, deprived of the light of later thought upon these great subjects, are in a situation likely to cause a similar great struggle. There is much need in China of a work done along similar lines as that now being written by Dr. Sidney Gulick for Japan, the compilation of a work on evolution since Darwin. Books which help to show the deeper and more spiritual conceptions of evolution, such as Fiske's "Through Nature to God." "The Destiny of Man," Drummond's "The Ascent of Man," and "Natural Law in the Spiritual World," Romanes' "Evolution since Darwin," John Arthur Thompson's "Darwinism and Human Life," selections from Edward Caird's "The Evolution of Religion," and Le Conte's "Evolution and Religion,"—these would be a great help to the students of China.

A second lack in the books accessible to Chinese students is in a fund of works on Christian ethics. For centuries the scholars of the nation have in their principal writings dealt with ethical subjects, and the same instinct is alive to-day. Newman Smyth's "Christian Ethics," Hermann's "Ethics," would present that form of our religion which is craved by Chinese thought.

Judging from the great popularity of Kidd's "Social Evolution," and the general interest in the sciences, it is clear that books on the social bearing of Christianity, on the so-called social gospel, ought to be effective. Writings which deal with the comparative effect of Christianity and

of the non-Christian religions, would be useful. Precepts of good morality abound in China, but nowhere is it more truly realized, in the test of both doctrines and men, that "by their fruits shall ye know them." Dr. Tenney's "Contrasts in Social Progress," which so clearly shows the relative effects of different religions, is a work of such a nature. So also books or articles on the practical social work of the Church in England and America, in settlements and in philanthropic endeavors, should be of use. Books on the underlying social message of Jesus Christ, emphasizing his ideals of the Kingdom of God on earth, such as Rauschenbusch's "Christianity and the Social Christ," Peabody's "Jesus Christ and the Social Question," and Mathews' "The Social Teaching of Jesus," would surely have a message. Patriotism is growing in China, not "China for the Chinese," but "The Chinese for China" is the present slogan among the better class of loyal Chinese students. If Christianity can be shown to be the dynamic that will socially save the Empire, half the battle is won.

Finally, books showing how modern thought enriches and enlarges the Christian view of the world, and how the Christian view of the world is the truest conception we have, would be most opportune. Dr. D. S. Cairns' work on "Christianity and Modern Thought," Fiske's "The Idea of God," Knox's "The Direct and Fundamental Proofs of the Christian Religion," Dr. C. C. Hall's, "Christ and the Eastern Soul," Seeberg's "The Fundamental Truths of the Christian," and Dr. W. A. Brown's "The Essence of Christianity," have in them messages for those having a struggle for intellectual faith. The very fact that Dr. W. A. P. Martin's "Evidences of Christianity," written by him during the early years of his more than half-century in China, has a greater sale than any other work published by the Christian press, shows the usefulness of works which deal with the wider bearing of Christian truth.

Since the reading Chinese are still living, intellectually, in a realm wholly dominated by the writers of the last generation, whose conceptions were so largely influenced by materialism, the task of the Christian translator is not confined to purely religious endeavor, but must extend to modern books on many subjects which will open an ampler world to their readers, and give them an intellectual setting where high religious ideals are possible. Excellent modern works, such as James' "Psychology," Seth's "Ethics," Wooodrow Wilson's "The State," James Bryce's "The American Commonwealth," Bourinot's "How Canada is Governed," Clark's "Economics," and a variety of other volumes ought to help the Chinese to pass beyond Spencer, Huxley, Mill, and Adam Smith.

From what his reading shows that the Chinese student is interested in and thinking about, and with what problems of faith and action he is struggling, we have passed to what he needs for further light and fuller information. The task of all thinking Christians is that of using the pedagogical principle of connecting the Christian message with what is already in the minds of the students, of presenting Christianity in such a form that it shall be at once recognized as a fuller interpretation, a more adequate conception of the very theories and ideals already understood or partially grasped at by the Chinese students. On the one hand, a bridge must be made over which they can pass from their present conceptions to the best and the truest Christian thought, and, on the other hand, Christianity must be advanced in China by its presenting a literature which shall command the respect and serious attention of the most erudite scholar.*

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* Since the above was written notice has been received of the translation of the following works by the Christian Literature Society of Shanghai:—a book based on Dr. Tenney's "Contrasts in Social Progress" selections from R. F. Horton's "My Belief," and portions of Hector McPherson's "A Century of Intellectual Development," King's "Ethics of Jesus," Stalker's "Ethic of Jesus."

II. WHAT CHINESE YOUNG MEN ARE THINKING ABOUT.

By a Chinese Student.

It has often been asseverated by many who make more or less pretension to study Chinese character, that the Chinese mind is an enigma, and the more they try to penetrate it the less they understand it. I do not know how much truth there is in the statement; but, I am fain to believe that the failure of understanding the Chinese is due more to their unwillingness to understand them, than to the incomprehensibleness of the Chinese mind itself.

It is the shortcoming of average human nature to generally judge things from the point of view in which we have been trained to see, and from no other; and to disregard the important fact that there is more than one way of looking at the truth.

It is, therefore, important to bear this in mind before we can come to any appreciation of the thoughts and aspirations of the Chinese young men to-day; for much of the misunderstanding and unsympathetic attitude of Westerners regarding the present movement going on in China is due largely to the failure to see as the Chinese see, and to feel as they feel.

It is not the intention of the writer to attempt any analytic exposition regarding the psychological phases of the Chinese mind, but merely to present in a general way, the way in which the young Chinese think regarding the interesting questions of the day, political, religious, social while also proving how very much the same the mind of the Chinese is after all to that of the Westerners.

To begin with, we will take up the question of Nationalism in China which forms to-day one of the most important topics of the time; and in no other questions have the Chinese perhaps been more misunderstood than in this; there is a rumour afloat that anti-foreignism is spreading

in China, and some foreign papers even go so far as to predict that a recrudescence of Boxerism will manifest itself in the very near future. Anti-foreignism seems to be at the bottom of every national movement in China, from the local riot in the provinces down to the reorganisation of the army and navy and the cancellation of railway concessions to foreigners.

But it may be well to stop here and ask this question: "Are the Chinese any worse in this respect than the foreigners, and have the Chinese any just cause for showing such spirit of antagonism against foreigners in China?" This brings us back to our scientific query: Is human nature essentially antagonistic towards beings of a different species?

That this spirit of social antagonism is more or less inherent in the make up of mankind is evidenced both from historical facts as well as from actual observations. We all know that ancient nations such as the Jews and Romans held those in contempt who were not within their pale of civilisation, or born in their tribe. The Hebrews have never yet abandoned their belief that they are the chosen seed of God, while the Romans and Greeks held those not of their nationalities as 'barbarians' and fit therefore to be their slaves rather than their equals. What are the coloured-agitation in the United States, the 'Australia, a White-man's country' and other such discriminative agitation in almost all countries, but this ever aggressive and ever active anti-social spirit among both the Christian as well as heathen races. Nor is this spirit a new thing in China. It has existed since China came in contact with foreign nations, only the methods of expression are somewhat varied. Formerly it was a silent contempt for foreigners, but to-day when China has learned to respect foreign prowess, she is chafing under the injustice and unfair treatment of the so-called civilised nations. She sees her territories threatened on all sides under pretexts which would not have been advanced among the Christian Powers

themselves. Concessions have been forced from her against her will. These and many similar treatments inflicted upon her have aroused that strong spirit of resentment which in many instances has led to determined opposition against anything that has a foreign taint in it. Yet, it would be wrong to think that the Chinese are unreasonably anti-foreign; and much more so to impute this upon the young Chinese.

At bottom, human nature is the same in all races whatever be their skin or creed; and that the Chinese, in common with the rest of mankind possess a keen sense of appreciation and sympathy can be testified to by those who have come in long contact with them. The Chinese nation is making much of the return of the indemnity funds by the U. S. A. to China. Yet, it is an act of pure justice and fairness on the part of the United States. Can this be called anti-foreignism?

But in the midst of the present restlessness and nervousness among the members of young China to-day, as a result of the aggressive policies of foreign powers, it is easy to confuse anti-foreignism with the new spirit of nationalism which has in it an intelligent purpose lacking in the former; and which if not carried too far will produce beneficent results. The activities shown in all the national reforms and the attempt of national independence, which express themselves in the growing unity among all the Chinese of the different provinces, and the creations of new national movements may be attributed to this new spirit of nationalism.

It may be of great interest to know in what way this new national movement affects the religious question. That there is a sense among the educated classes of Chinese of a great need of moral teachings in the educational institutions is evidenced from the fact that Ethical instructions form an important item of the school curriculum. The young Chinese, except those coming from Christian families,

are as a whole tolerant or rather indifferent to religion. While not averse to Christianity, Confucianism, however, seems to be the professed belief of educated Chinese, and this partly owing to its more practical teachings, and its pure humanitarian tenets; and partly to its freedom from dogmatism as is often found in the Christian teachings in China. (*vide* Dr. Lim Boon Keng's "Confucian Cosmogony and Theism," World's Chinese Students Journal, vol. IV); while the existence of various sects in the Christian Church must also have produced a rather unfavourable impression upon the thought of the thinking Chinese.

Whether Christianity will form a part of the new thought that is now transforming China depends upon two factors (1) the increase of Christian educational institutions (2) the degree of flexibility and conformity to the cherished usages of the Chinese (3) the broader scope of its teaching.

Coming now to the important subject of education, the first thing that strikes us is the rapid progress, and the great changes that are now taking place in the educational systems; and so great have the changes influenced the mind of the students, that the conditions which prevailed even three or four years ago are now no longer existent to-day. For instance, one hardly hears of insubordination, and of restlessness among the student bodies, which were of very frequent occurrence in the days of Japanese educational propaganda. Students are getting more accustomed to the new discipline of Western education, and are more submissive to the authorities of the school; while on the other hand the power of school authorities is more strengthened by strict regulations and more systematic management. Any violation of the school rules has generally been followed by summary expulsion or suspension. This has been greatly helped partly by the elimination of these students of advanced years and the infiltration into the higher institutions of students who have passed their regular courses in the secondary schools, and partly by the

employment of better qualified teachers most of whom received their education in the Colleges of America and Europe. The courses of studies have been invariably extended to eight years (five years for preparatory and three years for the collegiate) in accordance with the present established rules of the Board of Education in Peking.* But for the few minor defects among which is the appointment of old officials at the head of Government institutions (at least this is still so in the Provinces) the outlook of Education in China is much brighter. Modern education is still in its very infancy, and given time and care it will become one of the greatest and most beneficent factors in the present regeneration of the old Empire, for we have the materials, and the traditional love of learning which will make the nation an important element in the future culture of the world.

The new educational propaganda has naturally exerted a strong influence upon the social condition of the nation, and in fact all our national ideals and aspirations are due to this new education. One of the direct outcomes of the new learning is the birth of the new spirit which may be denoted as the spirit of independence. This is not only evidenced in the ideas of politics and religion, but in the more immediate of Chinese life problem. For instance, in the relation between parent and child, between wife and husband, the order has been much modified. According to ancient theory, the child is always subordinate to the parents, so long as the latter live. Freedom of action does not exist in questions which pertain to the welfare of the family in which the parents reign supreme. Filial piety is a virtue greatly cherished in the home of the Chinese. As with the child to the parent, so is the relationship between the husband and wife. The husband is the lord

*In these Chinese classics and national literature form very important items especially in the preparatory years, showing, at least, that in the eager desire of western learning, Chinese studies are by no means neglected.

and master and the wife his obedient hand maid, not in the sense of a slave or servant but in the sense of useful helper.

Foreign education and western ideas are, however, fast undermining these cardinal virtues of Chinese domestic life, and the spirit of liberty, and equality is beginning steadily to assert itself. In question of matrimony the son and daughter insist upon the right of having a say; and it is not uncommon to hear a son or a daughter deciding upon his or her choice long before the parents know anything about it.

The husband also has less authority over his wife now than in the old régime.

Whether modern education will prove beneficial to young China will depend upon the way we apply our modern knowledge to our national life. But, the more sober and experienced are agreed in this view; that the middle way (中庸) is the safest path for young China to move in, while discriminative selection, holding to the best and eschewing the undesirable in both the Oriental and Occidental cultures is the surest means of making the ancient Empire of China the leader of future civilization.

CHAPTER VII.

PROBLEMS OF EDUCATIONAL WORK IN CHINA.

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IN discussing this subject I will confine myself to the problems which arise in connection with educational work in Missions, and shall not attempt to deal except incidentally with the large problems which confront the Chinese Government in their exceedingly difficult task of organising an efficient system of education for the whole Empire. I think we all realise what a stupendous undertaking it is, and I am sure we are all ready to give what help we can in the way of its accomplishment. Many problems have already arisen in connection with missionary educational work, and probably as time goes on, many new ones will manifest themselves. These problems are bound to come up because of the change in the whole situation. The time was when the missionary schools were the only ones attempting to give what we call in the West a liberal education. We must never forget that the Chinese are indebted to missionary educators for the introduction of Mathematics, Science, History and Geography into their schools. The missionaries were the pioneers in the opening of the minds of the Chinese to Western learning. Now we are brought face to face with a new condition of affairs, and instead of having a monopoly as educators, we are reduced to the position of being an important auxiliary factor. Hence arise our problems.

It has been well said that the next five years will probably be the most critical in the history of missionary education in China. During that time the future of our enterprise will be determined. Whether our work is to

continue to be a powerful adjunct in the educational work of the Empire, or whether it is to sink into insignificance and become a negligable factor, will depend very much on what is accomplished in the near future. We can easily see then how important it is for us to face our problems, and to see what wise solution we can find for them.

We will take up in order what appear to us to be the chief problems. They are as follows: (1) The Problem of Organisation, (2) The Problem of Efficiency, (3) The Problem of the University, (4) The Problem of Government Recognition, (5) The Problem of Securing Men for the Ministry, (6) The Problem of Religious Work in the College, (7) The Problem of Chinese.

1. The Problem of Organisation.

We must confess frankly that a good deal remains to be done on this line. At present much confusion exists. English, American and German missionary educators naturally have attempted to reproduce in China features of the educational systems of their own countries. They have followed the classification and grading of schools with which they are most familiar, and they have arranged the the curricula of these schools as far as possible so as to resemble schools of the same grade in their own countries.

Attempts have been made in the past by the Educational Association of China to draw up standard courses of study, and a good deal of time has been expended in such efforts. Dr. Sheffield of Tungchow did a good deal of work in this direction. We would not say that the labor was wasted, but it certainly did not promote any great unifying effect.

The missionary educators in Fuhkien have recently proposed to standardize the education given in missionary schools by organising an Examining Board, and introducing

a system of examinations similar to the Oxford-Cambridge Local Examinations. Something like this was proposed long ago by the Educational Association. Formerly it did not meet with much success, and we are not very sanguine about it now. The only satifactory way of solving the problem of organisation now seems to be to fall into line with the Government system. We may not be thoroughly satisfied with the arrangements which they propose, but it will be the height of folly to attempt to set up a rival system.

Of course we recognise the fact that the new system of education in China has not yet reached the point of crystallization. It is still in flux. It may undergo considerable modification before it reaches fixity, but still in its main features it will probably follow along the lines already laid down. We should then adopt the same nomenclature and grading. What we have called Day Schools must be classified as Primary, Elementary and High Grade Day Schools. Our Colleges must become High Schools, and only where we have professional schools such as those of Medicine and Theology must we venture to use the word University. The advantages of conforming will be many. We will remove all suspicion in regard to our carrying on our work in a spirit of rivalry, and we will put ourselves in such a position that when the day comes for us to be incorporated in the general educational system of the Empire, the transition may be made without friction and without dislocating our work. The "falling into line" of course implies more than merely adopting new names for our schools. We must honestly endeavor to shape our curricula so that they will be in harmony with those followed in the Government Schools. I do not consider it necessary for us to adopt the same text books. We may find books better adopted to our use, but we must cover the same ground at the same periods of time. A certain amount of latitude is allowed in Government Schools in the West in regard to text books, and probably

the same will be permitted in China. As far as possible, however, it would be well to make use of the books which find favor in the Government Schools. One serious obstacle to adopting the Government system makes itself felt in regard to those schools giving an Anglo-Chinese education. In the Government Middle School, for instance, many of the branches of Western learning are taught in Chinese. In our Anglo-Chinese Schools it is difficult to get students far enough advanced in English to do equivalent work through that language as a medium of instruction. It may become necessary to confine the English teaching to Language Teaching and Literature, and not use it as a medium of instruction in other subjects until the High School Grade is reached.

2. The Problem of Efficiency.

At present, as far as teaching in English goes, our schools are certainly more efficient than those of the Government. We will not discuss here our efficiency in imparting a knowledge of the Chinese language and literature, but reserve that as our last problem.

The problem of efficiency as time goes on will probably become a pressing one. The Government Schools will have at their command large sums of money to expend on buildings, grounds and plant. It will be easy for them to eclipse us in this respect. Compare for instance the different institutions in Shanghai. As far as land, buildings, apparatus and income go, the Nanyang Polytechnic is *facile princeps*. Few missionary institutions can dream of putting in the same amount of money. The results produced may not be commensurate with the expenditure, but that is a different question. It is conceivable that as time goes on better results will be produced by government institutions. We cannot suppose that a practical people like the Chinese will be content to see the present waste go

on indefinitely. Furthermore, with the money at their disposal it is possible for these institutions to employ a large teaching staff, and to get men of first rate qualifications. How is it possible then for missionary schools to keep up a high standard of efficiency, and to become strong enough not to fear being entirely overshadowed by the Government Schools.

It would seem that two things are absolutely essential. In the first place, there must be division of territory, and in the second place, concentration. There is no objection to the founding of many elementary schools. Such schools are not very costly, and different missions establishing the same in close proximity does not result in serious harm. When we come to the schools of higher grade, a division of territory becomes necessary. It is unwise in one city for instance to establish more than one Middle School. It is foolish to have more than one Christian High School (College) in one prefecture. A large number of second rate Middle Schools and High Schools (Colleges) will not produce as satisfactory results as a few first class ones. Schools of these grades are costly if they are to be carried on efficiently. Anything like competition between them is to be deplored, and the duplication of them tends to weakness rather than strength. In regard to the High School (College) what I have called concentration is the best policy. The Christian Churches should concentrate their efforts towards making one efficient college at a certain centre, and should not dissipate their energies in attempting to carry on a large number. One is sufficient for the Christian community of a large area. Suppose a boy from a Baptist Mission studies at an Episcopal College, or a boy from an Episcopal Mission gets his education at a Presbyterian College, is any serious harm done! In the United States we send our sons to Princeton, and do not stop to consider that it is a Presbyterian institution, or to Yale and do not worry because it is a Congregational institution. A true college will be larger than denominationalism. This

concentration has already been brought about at some centres by founding union institutions, as for instance the North China Union University, the Shantung Christian University, the West China University and the Nanking University. This union has been accomplished with much difficulty, and the efforts that have been expended are worthy of commendation. Instead of struggling and inefficient colleges, there may be produced strong and efficient institutions competent to hold a worthy place in the educational system of China. We hope this movement towards concentration will continue. It is open however to the criticism that it introduces a dual, a triple or even a quintuple control of the institution. Each Mission must have its representatives on the Board of Control and very often this will lead to considerable friction. The President of such a union institution must necessarily be a diplomat of no low order to harmonize all the conflicting interests.

The ideal would be for people in the home lands to give of their means for the support of a few well equipped institutions, entirely without regard to their special Church affiliation, and the ideal in China would be for the institutions to be educating all Christian students within the area of their influence, allowing them perfect freedom in regard to attending their own Church services on Sundays. By mutual co-operation we can serve one another's needs, and we can build up colleges that in course of time will come to occupy the same position in China as is held by great Christian colleges of the West.

3. The Problem of the University.

Some missionary educational institutions have already adopted the name of University, and some have been incorporated in the United States under that title. Inasmuch as they have connected with them two Professional Schools, Medicine and Theology, they are entitled to use

this designation. We seem however to be as far as ever from developing a strong Christian University with a large number of Professional Schools, and one competent to give Post-Graduate Courses. For advanced study and for specialization, the student is still obliged to go abroad. We are all agreed I think that the Christian University is a great desideratum, but the question is how to supply it. Hongkong is to have a University, and the Germans are developing one in Tsingtau, but the appearance of the Christian University is still delayed. There were hopes that some wealthy capitalists were about to make this possible, but thus far nothing definite has been heard in regard to such a scheme.

The Oxford-Cambridge University scheme has been launched. Since its inception it has been transformed into the International University scheme. Those interested in this movement intend to found a university more on the English than the American model in Hankow, Central China. It has not thus far obtained the large financial support which was expected, and its success is not yet assured. As far as we understand, the plan, we believe that it would be of great benefit to the cause of Christian education in China, and we shall be disappointed if nothing comes of it.

Various plans have been proposed in regard to the founding of the Christian University. At the Centenary Conference for instance the idea was put forward for having one great central International and Interdenominational Christian University for the whole of China. It did not however meet with general favour, and the practical difficulties to the carrying out of such a scheme were found to be innumerable.

Perhaps the best solution to the problem will be found to be the strengthening and development of some of the existing institutions, so that they may become in course of time real universities.

The more we ponder the problem, the more it seems to us to be unwise to found a university which would be entirely a new institution. It would be better to reinforce already existing colleges than to found one that starts *de novo*. Philanthropists can use their money to better advantage in this way, and can secure better results. The men who have been engaged in the educational work in China are the men who have the best knowledge of the conditions. They may not rank as high in scholarship or administrative ability as men sent out from the home lands, but they have the indispensible quality of experience. We would suggest that those interested in the development of educational work in China should send a commission to study the field, to investigate what is being done, and that then they should endeavour to secure money to help in the development of several of the best colleges, situated at strategic points in China. In this way some of the institutions would be enabled to undertake more real university work. The plan should be carried out speedily. We must aim at developing our educational work to such a standard of efficiency that we can supply China with well trained men for all professions and callings. So can we do a great deal towards leavening Chinese society with Christian ideas, and thus in a great measure help to make the new civilization of China, formed out of the fusion of Eastern and Western civilizations, one that will be largely Christian in spirit.

4. The Problem of Government Recognition.

The question as to whether it would be wise for Missionary schools to seek Government Recognition has been debated with a good deal of interest.

At a Conference of the Educational Association of Fukien Province, held at Kuliang in the summer of 1910, a very able paper was read by Bishop Price in which he

sums up the advantages to be derived from obtaining Government recognition, under the headings of (*1*) *increased efficiency*, (*2*) *an enlarged opportunity of influence for Christian Educationalists*, (*3*) *increased Public Confidence in our schools, and* (*4*) *the recognition of graduation certificates of Mission Schools and Colleges.*

The last named advantage is undoubtedly the one which seems at present most desirable to our students. As Bishop Price says, "If a Mission School student wants to obtain a degree, he must at some stage of his career leave the Mission School stream and launch out upon the stream of Government School system. The Mission School stream passes we may say through a healthy country and leads to knowledge and character, and sometimes to further education in America, and to church or Mission employment, or to a career in the Imperial Post Office, etc., but the Government School stream leads to a Government *degree*, to qualification for the franchise, and for office, and for Government employment."

He notes at the same time the indispensable condition upon which this recognition may be obtained. They are first, conformity to the standard Government curriculum, and 2nd, conformity to the Government standard as to equipment, 3rd, a certain number of the teachers must hold Government Normal School certificates, 4th, the exclusion of all religious teaching or ceremonies from the curriculum and proper routine of the recognised school, and 5th, in all "recognised" schools, the members will be expected at stated times to perform an act of reverence to the honour of Confucius.

In these conditions, the 4th and 5th would be the most difficult to comply with. In regard to the 4th, Bishop Price was able to draw on his experience in Japan, and to show that although religious instruction is not compulsory in many of the Missions Schools of that Empire which have obtained Government recognition, yet the

students attend the voluntary Bible Classes, held out of school hours, in large numbers. In a Middle School in Osaka, the returns showed that 384 students attended the Bible Classes out of 420.

In regard to the 5th condition, we know that a difference of opinion in regard to the character of the worship exists among missionaries in China. The space is too limited to discuss it here. We are of the opinion that it will not be made compulsory in those schools which have been founded by Christian Churches.

This briefly is an outline of the advantages of obtaining Government recognition and the means of doing so.

If the Chinese Empire determines to have one system of education for the whole Empire and to make education a Government monopoly, it would seem that sooner or later Mission Schools would be forced to become a part of the system, or else would be crushed out of existence.

It is possible, however, to imagine that the Chinese Government may adopt the plan pursued in America. There we have two sets of schools, one supported by taxation derived from the people, and the other the result of private enterprise, depending for support on funds given as endowment and on fees received from students. The two systems run along on parallel lines, and do not in any way interfere with each another. The graduates of both are treated alike, and have the same standing in the community and the same opportunities of service in the state. The Government system avoids the religious problem, by omitting all instruction as to Christian doctrine from its curriculum. The schools supported by private funds are free to deal with the religious question in the manner which they deem to be best. China would be saved from many difficult problems if she should adopt a method like this.

At all events, just at present, the wisest policy would seem to be to possess our souls in patience. It will be far

better for the offer of recognition to come from the Government. It will injure us if we insist on our right to be recognised, and raise an agitation on the subject.

We must also bear in mind the fact that the Government opposition to our schools is not so much because they are Christian, as it is that they are under foreign control. The *amour propre* of the Chinese, now that the national spirit is being aroused, resents the fact that our schools are better than theirs in point of discipline, and the desire to carry out the policy of "China for the Chinese," leads them to wish to control the whole educational situation. They dread the foreign influences which they imagine is exerted through missionary schools. When we have developed native educationalists competent to preside over our educational institutions, the jealousy felt of them will diminish.

A policy of waiting is always distasteful, but we believe in the present instances it is the one to be followed. We must show that we are ready to co-operate with the Chinese Government as far as possible, but should seek to conserve as far as possible the present great liberty we enjoy as to making our schools thoroughly Christian in character.

5. The Problem of Securing Men for the Ministry.

We all recognise that the evangelization of China depends very largely upon the young men educated in our schools and colleges realizing their responsibility in the matter.

In the early days of missionary enterprise it was easier to secure recruits for the ministry than it is at present. Our educational standard has advanced, and the awakening of China is in process. The result is that our graduates are in greater demand than before, and many avenues of useful employment are thrown open to them. In schools where but little English is taught the difference is not felt

to so great a degree. In those schools where English becomes an important part of the curriculum, and where teaching is imparted through it as a medium, the scarcity of applicants for the ministry becomes a matter of alarm.

We hear over and over again the inquiry, how are we to secure a sufficient number of young man to carry on the work of the Church, and to help in the extension of its borders? Indeed, some would advocate giving up this advanced teaching in English because it results in depleting the ranks of the ministry.

We must frankly confess that we are confronting a difficult problem. To state it very bluntly, how are you going to get your graduates to enter the ministry where they will receive a stipend of $40 to $50 a month when he knows that by following some other calling he can obtain $100 to $150? His acceptance of the larger emolument must not be attributed entirely to a mercenary spirit, because he knows that as a teacher, or doctor, or in Government employ he can render very useful service to his country, and help on the cause of reform.

We all realize that after all the crux of the whole matter is the lack of the spirit of self-sacrifice on the part of the students, and that nothing can generate that spirit except a more entire conversion to Christ. We do well then to encourage all endeavours to increase the religious life of our students, and we believe that as this increases the appeal to enter the ministry will meet with greater response. It is good to have men come from outside to present the claims of the ministry, and we are glad to be able to say that this has been productive of much good. The work of the Reverend Ting Li-mei has been remarkable in its results.

In our eagerness to secure men, we must beware of one erroneous policy. It is wrong, fatally wrong, to place inducements before students to lead them to enter upon a course of preparation. This method has been tried at

home, and we believe that judged by its results it has not been an entire success. We have been tempted to use it here in China, and there are many institutions where scholarships of considerable value are offered to those students who will enter the Theological Department. We know of one college for instance, where as much as $15.00 a month is offered to the candidate for the ministry.

By such methods we keep our theological students from developing the self-respect they ought to have, and certainly we diminish the respect felt for them by other students. Again, we run the grievous danger of getting men who are unfit for the work. It sounds like a radical policy, but the present writer frankly confesses that after trial of the system of aiding Theological students, he has come to the conclusion that it will be far better to put the student of Theology on exactly the same footing as other students as regards scholarships and aid from the college. Scholarships must be the reward of merit, and help must only be given in return for some service rendered, never as a free gift.

It will be far better to have only a few men of the right character prepared for the ministry than to secure a large number who have taken it up on account of the material benefits connected with it.

We would at the same time put in a plea for a more generous treatment of the native ministry in regard to remuneration. We do not believe that we should allow so great a disparity between salaries as that indicated by the figures we have used, $40.00 and $100.00. By paying such stipends we advertize to the world that the work of the ministry is not worth more, and that it is not as valuable as that of other professions.

We believe, of course, that as the number of educated men increases in China, with the additional supply there will come a lowering of the scale of salaries received by men as teachers and in other callings. However, this may be, it is no good excuse for underpaying the ministry. We

know the old argument against the increase of salaries of the Clergy. The question is asked "How can the Native Church afford to pay such a stipend?" The statement is made that we are hindering the development of self-support. In reply we would say that such arguments fail to bear in mind two things: (1) The Native Church will be a wealthy Native Church as time goes on, for other classes beside the very poor will be reached, (2) the Native Congregation when it assumes the support of its own pastor, as a rule offers him a higher salary than the one given by the Mission. We must not ask more self-sacrifice on the part of our native brethren than we ourselves practice. Let there be no subsidizing of Theological students, but at the same time pay the man who is doing the hardest work man can do, a sufficient salary to make him and his position respected by others.

We must endeavour not to allow ourselves to become over discouraged by the lack of candidates for the ministry. It certainly must not lead us to adopt the narrow policy of restricting our education. China calls for a well educated ministry. We must give as wide a culture as is possible. We must trust to the spirit of God to move the hearts of some of these men to volunteer to take up the noblest work in the world. We must not think we are placing temptation in their path by giving them the broad education which leads to other callings besides the ministry. We are not doing that, for we are giving them the knowledge which is good for all alike and which it is highly important that the clergyman should have. We know that much may be said in favour of training men at a Bible School, of giving them less intellectual preparation in regard to subjects outside of Religion. We need perhaps simple, earnest evangelists for our work, but the *supreme need is* for the *well educated, able, consecrated leader*. We must produce men of the stamp of St. Paul, and Tertullian and Origen and Clement of Alexandria, if we are going to influence profoundly the religious thought and life of this nation.

6. The Problem of Religious Work in the College.

Much might be written on this subject. In schools or colleges where the membership is confined to Christian students, there can hardly be said to be any problem. The question of methods of religious instruction and of the way to present Christianity of course give rise to discussion here in China just as they do at home. We mean by the problem, however, how shall we deal with the non-Christian student when he comes to a Christian College?

There seem to be two theories. The first I will call the Theory of Inclusion, the second that of Differentiation. According to the first no great distinction is made between the Christian and the non-Christian student. The latter has come to a Christian institution aware of its requirements as to attendance on Christian worship and the receiving of religious instruction. This is a part of his education. The endeavour is made to make him understand the facts and teachings of Christianity, and to persuade him to become a believer. He is treated not as a heathen and an outcast, but as a child of God, and the attempt is made to acquaint him with his full heritage. He is not asked to make any profession of faith which is not made with sincerity. He is told that in his case his attendance on divine worship does not imply that he is already a disciple of Christ, but that he is a member of a Christian school, and that he is a believer in a Supreme Being (Shang-ti 上帝). I call this the inclusive theory, for it includes all the scholars in one comprehensive body and does not attempt to divide up into the sheep and the goats. Of course, there are services and exercises in which only the Christian student takes part, but as far as possible no attempt is made to draw a line of demarcation between the two sets of students. It results in peace and harmony and there are not two hostile camps ranged against one another. There is no bitter religious controversy. Further

it secures the result that no student leaves the institution without having gained a knowledge of Christianity and without understanding the claims of Christ. Often he has been far more deeply influenced than we are aware of at the time.

The second theory would differentiate between the two classes of students from the start. It would do so under the ægis of liberty of conscience. It would make attendance on Christian worship and the receiving of religious instruction entirely voluntary. It maintains that far better results will be produced in this way than in the other. We have already referred to the testimony borne to the value of this method by Bishop Price. We must frankly admit that at present we would not advocate the second method. Our students when they come to us are religiously undeveloped and immature. We need to arouse the religious instinct. We can best do this by teaching them to worship God, and by giving them instruction in the teachings of Christ. It is our duty to teach the whole truth as we ourselves have come to see it.

A good deal may be said for putting the department of religious instruction and the attendance on Church services on a voluntary basis in the homelands, but we do not think the arguments will apply with equal force to the conditions here. There students are surrounded by a Christian atmosphere and Christian influences are reaching them persistently. Here unless brought within the direct environment of the Christian College, no such influences extend to the student. It seems to us to be shortsighted policy to be so careful about offending our students that we restrain from teaching them those things which we consider of the greatest value.

Furthermore, if we wish to open up to them at all the real spirit of Western civilisation, we must acquaint them with the religion which actuates it and of which it is largely the fruits. The foreigner, in this Empire, if he would

understand Chinese civilisation, must give sometime to the study of the life and teaching of Confucius. Otherwise he will never be able to enter into its real meaning. In the same way, the Chinese who would understand Western civilisation must know something of the teachings of Jesus Christ and His influence on the world.

We believe then in making Biblical instruction a regular part of our curriculum. We also believe that through the Sunday services we obtain one of the most important means of influencing the character of our students and of putting before them ennobling ideals. We sow seed which in time may bring forth a wonderful harvest.

7. The Problem of Chinese.

Our last problem is in regard to the teaching of Chinese. Our Anglo-Chinese schools and colleges are often criticized because as regards Chinese scholarship their output is so poor.

The causes may be summarized as follows:

(1) The student is carrying too great a burden in attempting to obtain at the same time his education in English and in Chinese. It means that he is in attendance in the classroom some thirty-five hours a week. One side or the other is sure to be neglected.

(2) He finds his studies in English much more interesting than those in Chinese. The teachers in the English Department are more efficient than those in the Chinese Department. Lack of interest keeps him from caring to try to excel in Chinese.

(3) If he be a Christian student, probably his Chinese education was neglected when he was young. It is my experience that non-Christian boys are on the whole better grounded in their own literature than Christian boys. The non-Christian lad, if he comes from a well-to-do family has generally had the benefit of a private tutor and has been well taught. The Christian boy has received his education in Chinese from some Day-school, where he has been but indifferently instructed.

So much for the reasons, and now for the remedy.

We believe that the study of English should not be commenced until a boy is at least twelve years of age. The first three years of his school life should be almost entirely given up to the study of Chinese. When he begins English, he should not attempt to do more for the first few years than to study it an hour a day. We would recommend some such division as follows:

Three years in the Elementary School without any English.

Two years in the High Grade Primary School with English for one hour a day.

One year in the High Grade Primary School with English two hours a day.

When the student has entered the Middle School, he might begin to divide his time equally between English and Chinese. If he gets a good start in Chinese, he can go on with it without its being a burden and a strain. If ill prepared, he will never be able to make up his deficiency after the studies in English have begun in earnest.

We must pay attention to this matter. However much we may say about the burden of the Chinese language and literature, yet it will remain true for many years to come that no man will be considered an educated man in China, however high his qualifications in other subjects and languages, who does not understand how to handle his own language with ease and grace.

Thus we have discussed our problems and suggested some possible solutions. Nothing we have said has been intended to discourage. We confidently believe that there is a great future before Christian education in China, and that God has put at the disposal of His Church the development of the school and college as one of the most important means of influencing this Empire. It has been said that Christianity entered Japan through the school. As time goes on we believe that it will be seen that the remark will apply even more forcibly to the Chinese Empire.

Educational Notes.

St. John's University, Shanghai, rejoices in the continued possession of Dr. Pott as Principal. He was offered the Bishopric of Wuhu and wavered for a while, but finally decided to remain where he is.

Their grounds are shut in on one side by the River, and the problem of extending them was difficult of solution until this year when they were enabled to purchase Mr. Jenner Hogg's grounds known as "Unkaza" for Tls. 140,000. This adds some 70 mow to the University space.

Hangchow College. The largest and oldest School for Higher Education in Chekiang Province is Hangchow College, which up to the present has modestly declined the title of "University." The old buildings will be occupied by a Union School for girls. The new site occupies 500 mow of land outside the walls of Hangchow. It slopes from a hilltop 700 feet high to the edge of the Tsientang River. The College campus is on a bluff 100 feet above the River's mean tide. 4,000 fruit trees have been planted. Two dormitories, a class Hall and Administration Building and five Residences have already been built. An Observatory will shortly be erected in a suitable position.

Nanking University is successfully cementing the bonds of union between the different Missions now united in it. New buildings are being added. Rev. Ding Li Mei's meetings have resulted in large numbers enrolling themselves as volunteers for the ministry in China.

The Union Medical College has commenced work. The meeting which adopted the tentative basis of union comprised representatives of the Church Missionary Society, Presbyterian Church North, Presbyterian Church South, Disciples, Baptist Church North, Baptist Church South,

Methodist Church North, Methodist Church South, American Episcopal Mission, and Seventh Day Adventists. The name to be adopted is "East China Union Medical College."

A statistical table compiled by Mr. Liu Ching Fu, shows that there are 5,313 pupils in the Government Schools, Nanking, of which 1,200 are in three Normal Schools. There are 528 pupils in Private Schools, 598 in Government Girls' Schools, 154 in Private Girls' Schools, 457 in Mission Schools and Colleges, and 457 in Mission Girls' Schools. The total number of Chinese teachers in all schools is 662, Japanese teachers, 31, American teachers, 26.

Canton Christian College. The present campus contains over 300 mow, with considerable water front, while the University Medical School affiliated with the College has acquired 50 mow for hospitals, school buildings, etc. During the past year a fire-proof dormitory with accommodation for 100 students has been built with funds subscribed by Chinese, while another such dormitory is being built. Professor Chung is now in America seeking from Cantonese there the money for this additional dormitory. Each of these dormitories cost about $39,000.00 Mex. A steam launch belonging to the College makes daily trips to Canton.

Boone University. On May 16th, 1910, a fine Library Building was opened for which the librarian Miss M. E. Wood deserves the chief praise. The Educational Commissioner for Hupeh and many high Officials attended the opening. The Library is based on the latest ideas of Public Libraries. Both inside and out it is one of the handsomest buildings in the locality. The big hall upstairs is to be named "Stokes Hall" in memory of a donor.

West China. The educational work so fully described by Mr. Carson in the Year Book for 1910 is rapidly developing on the same lines. The present site amounts to a little over 61 English acres. Negotiations are going on for

a Union Medical School in connection with the University, while the Educational Union is discussing a Union Normal School for Women at Chengtu and a Union Meddle School at Chungking.

Dr. F. D. Gamewell, formerly of Peking, is now Educational Superintendent of all the educational work of the Methodist Church North, and travels about China seeking to unify and standardize their whole system.

Dr. Goucher of Baltimore, another distinguished Methodist and member of the Continuation Committee of the Edinburgh Conference, visited West China and Shanghai recently to examine into the work.

Fukien. The Fukien Educational Association held its Sixth Annual Meeting at Kuliang on August 22nd and 23rd. Steps were taken to agitate for uniform examinations for all Mission Schools in China.

Shantung Christian Union University reports a prosperous year, the total attendance being 458. The Union Medical College at Tsinanfu has lately been opened, and there is some talk of moving the whole University to the capital of the Province.

Soochow University mourns the death of its principal, Dr. D. L. Anderson. A handsome four-storied building of grey and red brick with granite trimmings has been built for the accommodation of the Middle School, and four additional residences for the professors have been erected. The endowment property in Shanghai, Young Allen Terrace, is to be improved.

A Central China Christian Educational Union has been formed and a union curriculum for schools drawn up.

CHAPTER VIII.

UNIVERSITY MISSIONS IN CHINA.

By Rev. Bernard Upward, M.A., Griffith John College, Hankow.

THE first decade of the 20th century has witnessed a remarkable development of Missionary work in China. With the educational renaissance that was marked by the publication of Chang Chih Tung's treatise "Learn!" the educationists of the West had a door widely opened into the mind of China, and the larger Missionary Societies were not slow to avail themselves of the opportunity presented. There was yet another development: Christian graduates of the Universities of the Occident awoke to *their* responsibility in the matter of leading Young China into the intellectual light which they themselves were enjoying; and a movement has been begun which will do more than anything yet attempted to win the intellectual class of China to Christ. The idea had been there in the University Graduate Mind for some years previously, but it seemed to need the shock of the 1900 uprising to bring it to fruition.

Peking. Work in connection with the Young Men's Christian Association in Peking is the part that Princeton University is taking in this movement. As an expression of voluntary interest in the welfare of China at this time of her educational development, the students, faculty, and alumni of Princeton wish to give some substantial help in establishing and promoting this special work for the young men of the Capital. Therefore it has been arranged that Princeton University shall secure from her own graduates the foreign staff of the Peking Young Men's Christian Association, assume responsibility for their necessary expenses, and aid, in certain ways, the promotion of the work.

In 1905, the Hon. John Wanamaker offered a sum of money for the erection of a suitable building, provided a suitable lot was found. The conditions were complied with: a central lot being secured at the corner of Hatamen Street and Gold Fish Lane. Possession of the new property was obtained in September, 1907; and, after the old buildings had been put into a state of repair, the first meeting of the Peking Y. M. C. A. was held in the newly acquired premises on 27 October, 1907, representative leaders of Christian work in Peking being present. By the end of 1909 there were five Princeton men in this work. Mr. Robert R. Gailey, who, as special representative of Princeton in China, had for the past ten years been located in Tientsin, was transferred to Peking.

The work is in its initial stages, but good work has been done from the commencement; the aim being to do a few things and do these few things well. An English Night School was started, with gratifying results. Work was done amongst the soldiers and marines of the Legation Guards, and this proved to be a fruitful field. Besides the ordinary work in the Night School, monthly lectures, (on general subjects of interest), were arranged, and a regular Sunday lecture was given, with an average attendance of 60 for the two years past. Bible Institute Lectures, Bible Classes, and Social Evenings, were well attended. The total attendance during 1909 for all meetings, classes, and lectures, being 16,320.

The Student Department of the Peking Y. M. C. A. was organised Oct. 30, 1907. There are six different student Associations connected with this department with a total membership of about 650. The Institutions in which Associations are organised are: Peking Methodist University, Union Medical College, Truth Academy, Yu Ying Boys' School, and Union Arts College at Tungchow. An officers' training Conference is held once a year, the average attendance being forty.

All this work has been carried on in the old buildings that were in existence when the site was purchased. But the plans for the new buildings,—to include large reception room, reading room, Committee room, Secretaries' rooms, and other appointments,—are in the architect's hands, and good progress is to be made with the work of erecting the permanent home of the Mission during the present year.

The Princeton staff at present at work consists of: R. R. Gailey, M.A., D. W. Edwards, B.A., J. Stewart Burgess, B.A., B.D., L. D. Froelick, B.A., T. Wheaton Chambers, B.S.

Changsha. The Yale Mission had its origin in the winter of 1900–01 as the result of the agitation of the idea by a group of recent graduates. Its purpose was to band together Yale graduates in the support of a group of Yale men in some specific foreign missionary work. From the beginning it had the support of the President of the University, leading members of the faculty, and prominent alumni. An organisation, the Yale Foreign Missionary Society, was formed, loosely affiliated with the American Board, China was chosen as the field of operation, and it was agreed to specialise on educational work in Arts, Science, Theology, and Medicine.

The first representative, Rev. J. L. Thurston, sailed in the Autumn of 1902. After first turning his attention to North China, he accepted an invitation from the Missionary Body in Hunan to take over the higher educational work in that province. Ill health, however, prevented Mr. Thurston proceeding to Hunan. He returned to America, and died early in 1904. In the same year the Mission sent out Brownell Gage, and W. B. Seabury; and in the following year Dr. and Mrs. Hume joined the staff. Changsha, the Capital of the province was chosen as the natural centre, and here, in 1905, the first representative settled. Temporary quarters were secured in the city after

some difficulty, educational work was begun in the latter part of 1906. Premises were rented near the school for a dispensary and Hospital, and in these Dr. Hume commenced work.

Mr. Seabury was drowned at Kuling in the summer of 1907. To take his place, and to reinforce the staff, the following have been sent out to join the Mission: Rev. W. J. Hall, M.A., (Dean of the School), Mrs. Thurston, Miss Nina Gage (a trained nurse), F. C. Yen, M.D., D. H. Leavens, B.A., and K. S. Latourette, Ph.D. In addition, the school has a staff of five teachers, and Dr. Hume has a Chinese assistant.

Western Education being of very recent date in Hunan, the present efforts are largely of the nature of foundation laying. The school enrolls about fifty-five, and its five years' course carries the student to about the Sophomore year of the American college. Further years will be added as soon as qualified students apply. Advanced classes have been conducted for the teachers in the Government schools in the city, and a beginning made to do Christian work among the students in these schools. The medical work has been largely that of a general dispensary and hospital. A medical class has been formed, and the full work of a medical school will be commenced as soon as properly qualified students apply and the necessary additions are made to the teaching staff. A permanent site has just been secured outside the city, some 20 acres in area. Steps are being taken towards the erection of the permanent buildings at an early date; and it is also hoped to enlarge the site.

It is planned to send out additional men from America at the rate of one each year until an adequate staff of thoroughly equipped men is on the field. It is the object of the Society to establish in Changsha an institution for higher education which shall be Christian and Missionary in the best sense, and which will seek to develope, in a picked student body, leaders of sterling Christian character,

trained in the best that China and the West can offer, to help in the regeneration of their own country.

Shansi. The idea of educational work in China to represent Oberlin University dates back to the early "eighties," when some students, inspired by their teacher of Church History, Dr. Judson Smith, resolved to go to China and establish a Mission under the American Board, which should have Christian Education as its primary object. Mission work was established by them in Shansi, and carried on until the 1900 disaster swept everything away. In the reorganization of the Mission which followed, education was but a part of their mission work and carried on in primary and grammar schools; but in 1907 friends of the Mission in America decided upon an educational institution in Shansi which should be a fitting memorial of the Martyrs of 1900. In the summer, Mr. H. H. K'ung, B.A., Oberlin, M. A. Yale, sailed for China and took charge of the Grammar School at Taikushien. In the following winter the Oberlin-Shansi Memorial Association was formed to undertake the support and development of the educational system of the Shansi Mission of the American Board. In the summer of 1908 Rev. A. W. Staub sailed for China.

Immediately on Mr. K'ung's arrival in 1907, the existing school was raised to the standard of an Academy. In these cramped quarters work was carried on until the latter part of 1909, when the School removed to its present commodious site to the East of the city. The graduating class for 1911 consists of three men. During the past year sixty-eight students have been enrolled, coming from Shansi, Chihli, and Shantung, provinces, representing three different Missionary Societies, as well as many heathen homes.

The Academy now offers two years of Grammar School work, four years of the Academy course, and two years Normal training for graduates of the Academy and those who have been teachers but feel the need for further training. In addition, a Literary Society meets weekly

with compulsory attendance, at which modern essays are read, orations delivered, and topics of current interest debated.

During the year 1910-11, the Memorial Association has had charge of the Grammar School of the Shansi Mission in Fenchow, and of the Primary Schools in Changtou, Chingyuan, and Shangta. After the close of the present year it will assume charge of the Primary Schools in P'eihuichen and Liulinchen. In addition there are several new schools in the Shansi Mission which are affiliated with the Memorial Academy.

In addition to Mr. K'ung, the *principal* of the Academy, and Rev. A. W. Staub, the *Secretary* and *Treasurer*, there is a staff of seven Chinese assistants. Mrs. Staub and Mrs. K'ung are also on the staff.

Canton. The University Medical School in Canton, which is the foreign work of the Christian Association of the University of Pennsylvania, was undertaken in the Autumn of 1906. A Board of Trustees, all of them alumni of the University, were appointed and a representative sent to the field to determine upon a location for a medical school. Upon his return, six months later, Canton was chosen, and arrangements made with the Canton Christian College by which the University Medical School would become an affiliated school of the College, but be under entirely separate control and support. Four graduates of the medical department of the University are now on the field, also a trained nurse and a secretary. These have all been studying the language and doing dispensary work. A medical class of five students is now in its second year and doing splendid work. All teaching is given in the English language. Over 4,000 visits were paid to the dispensary last year. One section of a 240-bed hospital is now in course of erection. This one section is a reinforced concrete building with accommodation for 30 beds, and will cost $35,000. Seven acres of a fine site just

outside Canton city has been bought. This site adjoins the Canton Christian College on the east.

It is the object of this school to give the Chinese a first-class medical education in their own country. Until a strong faculty, teaching in the Chinese language, can be secured, all teaching will be given in English. Representatives of the school, however, feel that whenever a combination of medical forces can be made with other Missions, which will permit the establishment of a strong school with teaching in colloquial, such a union should be made.

Faculty: Josiah C. McCracken, M.D., *Dean*, Wm. W Cadbury, M.D., Harvey J. Howard, M.D., Tsing Meu Li, M.D., Miss Marian Taylor, *Secretary*, and Miss Mabel Macher, *Nurse*.

Central China. The Wu-Han University is not yet an accomplished fact, but the scheme making for its establishment is already sufficiently advanced to justify some statement as to the present situation.

The proposals from which this scheme sprang may be traced in one direction to the Centenary Conference in 1907, and in another to a remarkable wave of missionary enthusiasm that swept through the Universities of Oxford and Cambridge during the year 1908. In that year a Committee was formed known as the *Oxford and Cambridge Committee*, and consisted of many of the most distinguished men of the two Universities, with a view to the establishment of a Christian University in China. As representing this Committee, the Rev. Lord William Gascoyne Cecil came to China in 1909, and visited Moukden, Peking, Tientsin, Hankow, Wuchang, Nanking, Shanghai, Changsha, and Ichang. In each city he endeavoured to ascertain the opinion of Missionary educationists, Chinese officials, and the European residents, with the result that on his return to England it was resolved to fix on the Wu-Han cities as a site for the proposed University. These cities undoubtedly offer an exceptionally good site for University

work, Hankow being the great trading centre for Central China, and in a sense for all China, and Wuchang having great political influence. The name was then changed to the *United Universities Committee*, and an endeavour was made to interest other British and also American and Canadian Universities in the Scheme of providing a great Christian University for China on an international basis. It is hoped that one or more German Universities may also co-operate. As meeting the religious difficulty it is proposed to secure sufficient ground around the University to allow of the interested Missions, either severally or jointly, erecting hostels to which their students may be sent and where they will remain under the moral and religious influence to which they have all along been accustomed. Subject to certain general regulations that will be laid down by the University, each Mission will control its own hostel in its own way, and give its own religious instruction. No student will be able to study in the University unless he resides in one of these hostels, and all the hostels (except possibly one under Confucian control) will be guided by Christian Missions.

Two professors have already been appointed, namely Mr. Stanley V. Boxer, B.Sc., Edin., who is at present residing at the Griffith John College, Hankow, studying Chinese and accustoming himself to Chinese conditions, and Mr. J. C. Pringle, M.A., Oxon., who is completing an engagement with the Japanese Government at Hiroshima Higher Normal School before coming to China.

Other Missions. The foregoing are Universities that have already commenced their proposed work in China, but they by no means exhaust the list of those who are at home actively preparing for work of a high educational value in this land. Harvard is to give of its best to a Medical School, Chicago is to have a large share in the educational uplift of the country, and at least one Ladies' University is contemplating work for the daughters of the Empire.

CHAPTER IX.

MEDICAL MISSIONARY ASSOCIATION OF CHINA.

BY THE EDITOR.

IN 1886 through the efforts of Dr. H. W. Boone and others a vote was secured from the medical missionaries then in China favouring the formation of an Association and the publication of a Journal, the first number of which was published in March 1887 and was then a Quarterly.

No general meeting of the Association was held till the time of the General Conference of 1890 when the first committee on terminology was appointed. Various lists were issued as a result of their labours until 1908 when a complete Medical Lexicon was published.

The Association again met in Shanghai in 1905 under the presidency of Dr. Christie of Moukden when forty-two members and visitors were present. The Association resolved to push forward the work of publishing medical works in Chinese. Dr. P. B. Cousland of Swatow was loaned by the Board of the English Presbyterian Mission to devote himself to the preparation of medical works for the Association, and he removed to Shanghai for this purpose. Mr. H S. Wellcome, a well-known drug manufacturer, presented the Association with £1,000 to assist this work, while various Mission Boards devoted annual subsidies.

The next meeting of the Association was held at Shanghai during the General Conference of 1907. Dr. G. A. Stuart was elected President. The Journal meantime had become bi-monthly.

The next meeting of the Association was held in 1910 at Hankow during February 19-24. Dr. Cousland was

elected President. A new and deeply interesting feature was the report of the Research Committee, a summary of which appeared on Pages 232-234 of the Year Book for 1910.

The China Emergency Committee has made a large grant to various Union Medical Schools. Medical publications to the number of 10 had been issued. As yet no Medical Journal in Chinese has been published. A co-operative book agency enables the members to purchase the latest medical works at reasonable prices. Dr. Barlow of Shaohing is collecting statistics.

The last list of members shows that there are 308 men and 118 women.

For the first time in history, China Medical Missionaries have entered the field of English Medical Authorship and Drs. Jefferys and Maxwell have issued a large and handsomely illustrated volume on "The Diseases of China."

In the Year Book of 1910, Medical Education was fully treated. The following Union Schools are in operation:—

Union Medical College, Peking.
Union Medical College, Tsinan, Shantung.
Union Medical College, Moukden.
Union Medical School, Nanking.
Union Medical School, Canton.
Union Medical College for Women, Peking.

It is confidently expected that the terrible plague will greatly promote the cause of medical education and reform. Some old fogey notions have received their death-blow. The International Plague Conference would have been impossible a few years ago.

As a specimen of Medical Work for Women we give the following story of

THE MARGARET WILLIAMSON HOSPITAL.

By Elizabeth Reifsnyder, M.D., W. U. M., Shanghai.

It is now almost thirty years since Mrs. Margaret Williamson appeared at our Board Rooms in New York with the first money towards the erection of the hospital that bears her name, and as so often this question is asked, "Who is Margaret Williamson?" it might be well to say Mrs. Williamson was one of the early members of the Woman's Union Mission, the *first* Woman's Board of Foreign Missions and which has celebrated its fiftieth anniversary January 18th, 1911. She built the Hospital which bears her name.

I arrived in Shanghai, September first, 1883, and began the study of the Chinese language at once. I might also add that at once I began to do some medical work, which was a great mistake, for all doctors should have at least *one year* with no interruptions for study, and more if possible.

In March of 1884 I was joined by Miss McKechnie (now Mrs. Elliott H. Thomson), a trained nurse, and not knowing any better we opened a dispensary in the native city, inside the West Gate, in April, 1884. We should have been diligently studying the language, as already remarked. Mrs. J. W. Lambuth, that good friend of everyone and one who always had time to "talk over" matters with anyone and everyone who sought her, put a Chinese house of two rooms at our disposal, and with the aid of "Macgowan's First Lessons in Chinese" and a carpenter, these two rooms with their mud floors were *converted* into waiting room, consulting room, drug room and a little lobby, where the patients waited to have their prescriptions filled before they passed out.

Here in this dispensary, made out of those two rooms, patients were seen three afternoons in the week. The work went on steadily—the healing of the sick and the preaching of the Gospel until June 5th, 1885, when the hospital was opened. Not only were patients seen in the native city, but every morning at the Bridgman Home patients, not a few, were attended to, while many out-calls were also made. Mrs. Day, whom the Lord has spared to the work all these years, not only proclaimed the Wonderful Words of Life to those waiting ones in this dispensary in the old city, but helped in many other ways.

The road leading to this dispensary was not a pleasant one; only the grace of God could help one to travel it day after day, for there was so much that was most offensive to one's several senses. Then, too, during the summer of 1884, the Franco-Chinese war being on, the soldiers who guarded the West Gate made one feel a bit uncomfortable at times. Yet the cannon were usually hidden by bamboo poles protruding from their mouths, while the wash hanging thereon was most innocent looking.

During this first year with all our "ups and downs" there were almost four thousand patients treated.

Mrs. Samuel Pruyn, who had spent four years in Japan as one of the three pioneers of the Woman's Union Mission there, came to Shanghai in February, 1883, but was compelled to leave in May, 1884; she, however, secured the first piece of land for the hospital during the few months of her stay in China, but unfortunately, owing to illness, left China before even the plans for the hospital were completed.

The hospital, as has already been stated, was opened June 5th, 1885; Mrs. Williamson having died the latter part of 1883. It was my privilege to see her at Mills Seminary early in August, 1883, when I was on my way out to China. She was then in her last illness, and died not long afterwards. Her name, however, will live in the

years to come in the hearts of tens, yea hundreds of thousands, and she will ever be remembered as one of China's great benefactors. Such in brief was the beginning of the work that has extended now over twenty-six years. To this first piece of land have been added eight more pieces, several of which were from two to three times the size of the original plot. Mr. Thos. R. Wheelock's name will be remembered in connection with our second peice of land, as he secured the funds for the same, while Mrs. Cecil Holliday and Mrs. J. C. Bois made it possible for the hospital to get one of the largest and most desirable portions.

While we were quite out in the country to begin work, with very few buildings anywhere near us, it is only because of our having the amount of land we possess that we are kept from being closed in by the many buildings that have been going up slowly all about us ever since.

In addition to this main building given by Mrs. Williamson, we have also the *Wells Williams* and *Stevens* wards, opened in 1902.

Dr. Williams, the author of the Dictionary, was a personal friend of Mrs. Thomas C. Doremus, the founder of the Woman's Union Missionary Society. Miss Stevens, of Princeton, New Jersey, early became interested in the hospital; she endowed several beds, gave the home for the medical workers known as "Stevenside," and has also given the greater part of the money for the "*Stevens Maternity*," a building just completed this year. It was my privilege also to meet Miss Stevens several times during the year 1889. Although then past eighty years of age, her mind was most keen, and she was intensely interested in the work of evangelizing eastern lands.

It was the Medical Mission Band of Baltimore, U. S. A., that made it possible for us to have the building for the nurses and assistants, which was erected in 1900.

It might be interesting in this connection to note that in August, 1898, the main building of the hospital was destroyed by fire, just after an addition costing some five thousand taels had been completed. And it may be more interesting still to note that a new building, costing some eleven thousand taels, was erected in less than a year's time with no help from the mission whatever, the insurance, together with the generous contributions from foreign and Chinese friends, being sufficient.

Now as to workers. Dr. Mary Gale arrived in the fall of 1887, assisting in the hospital until 1894 when she resigned owing to ill health, and henceforth devoted her time to literary work and teaching.

Dr. Garner arrived in September, 1893, and has not only been active as a physician, but is hospital photographer as well; one needs to be an "all round person" to be a missionary, and all knowledge will be of use at one time or another. One is sometimes asked what one ought to know—apart from one's legitimate profession—in coming to the mission field. In reply I would say: all about housekeeping first and everything else next, for in whatever profession one comes what is demanded for the highest and best in the home lands is what China needs to-day. I question if anyone ever yet came to the mission field who did not realize sooner or later how little she or he knew; one must be a specialist in everything; one day operate for cataract, next day remove a large ovarian tumor. I remember some years ago writing to a medical friend, and in the course of my letter saying this as regards some of the cases: "cancer, cataract, carbuncle, and cholera are some of the diseases on hand now."

As to a trained nurse, and by that I mean a *foreign* trained nurse; when asked, Is there a place for such an one? I most emphatically reply, Yes, providing one is to be had who, in addition to her training as nurse, is willing to do with her "might" whatsoever her "hand finds to

do," and it is these "*whatsoevers*" that we all ought to be willing to do with our "might." Then, too, never forget the "Inasmuch." A great deal can be accomplished with these two watch-words.

In 1905, Dr. Mary Newell united with the Mission, and in 1906, Miss Bertha Miller, two valued workers, who are still a part of the staff.

Now as to *Chinese* assistants and nurses. In the *early* days it was not easy to get such, and even once secured and becoming able helpers, our losses were constant, mainly by marriage. Then too if we could not always get what we wanted, we tried to want what we could get. Not a few patients have become helpers of some kind, and very valuable ones too. It not infrequently happens that a widow with one or two children may apply. Widows are most desirable, and the children in time can be gotten into schools. We have not a few widows, and they make valued assistants and nurses. Frequent changes among the helpers in any institution are never desirable. The ones who remain longest are generally the ones who become most deeply interested in the work, and that is the kind of helpers wanted for the success of any work. A hospital in China, especially one for women and children, is as much of a "house of refuge" from every stormy wind that blows "as it is for the sick, the lame, the halt, the blind," the diseased in body and mind. Children that no one wants are often left with us, while one of the last to take up her abode in the hospital was a deaf mute, who remained to work for us.

From the very beginning the hospital has had a number of protégés, not a few of whom have developed into earnest Christians, and some of them are now serving the hospital faithfully. Even epileptics have found a home with us, for two were given something to do, as there seemed no place for them elsewhere. One was a young

man whom we had known from his childhood. His mind had become weakened, but he could open the gate and could do a little watching during the daily coming and going of the many patients. He was a Christian lad, and was most faithful until called "Home" a few months ago. The other is a bright young Christian girl, very intelligent, and, when not afflicted, able to render valuable service, and now assists not a little with the microscopical work as well as giving faithful service in other ways. Hence I would repeat: want what you can get, if you cannot get what you want.

At the time of writing the hospital has under its care, in addition to the patients, a blind child, part support of whom comes from Shanghai friends. This child has a very good mind, and is being fitted for work later on. Two girls of fourteen, now in school supported by friends, have the hospital as their home, and later on their sphere will be here. Even now they assist much during vacation. A year or so ago a little child, about a year old, was found sitting in the waiting-room, abandoned, as have been all our waifs. This wee child had gangrene of all the toes of one foot, so of course she lost them. No one ever came for her, so "Foh Me," as we call her, is still with us, and a friend in Shanghai contributes toward her support. A faithful servant died, leaving a widow with three children, the eldest of whom was about seven years old. This girl was put into school; a friend in America providing for her support. The eldest boy was gotten into the Shanghai Industrial Orphanage, and the other child was kept at the hospital. Indeed they were all with us after the father's death, for the fourth child was not born until some months after this good and faithful servant had gone to his rest. He became a Christian while with us. His trials and tribulations were legion, but he kept on in faithful performance of duty and died a most peaceful death, happy in the thought that we would care for his family and that he would be "forever with the Lord."

Many years ago a woman came to us in distress, a widow who had long been a servant in one family; she found a refuge with us and was cared for during her time of trial. She has remained on, assisting in the wards and with the mending. More than ten years have passed, and still she is with us.

Not long since a young widow came to us looking for work. As she was a Kiang-peh woman, of course her dialect was a bit difficult to understand. What she wanted was a place where she would be protected. Slowly and with much difficulty she learned her tasks, and now is not only a faithful worker but a most earnest Christian; kind, attentive, and one who has interests at heart, being not only kind to us, but very kind to the *patients*, and they all love to have her do for them. One more case, and I am finished. Enough, however, have been cited to prove this point that a hospital in China may be as surely a "house of refuge" from the ills and trials of life, as it is a place for the sick in body. These widows, all quite young, needed protection and work, and they found both with us, at the same time being under Christian influence.

And now this last illustration: For some ten years we had with us a young woman, who grew up, so to speak, in the hospital and became a most efficient assistant. She seemed to know just what to do and how and when to do it. She married several years ago, and all went well with her for a time, as her husband had a very good position. About a year ago, however, his mind became affected, and later he became insane. After caring for him and suffering greatly in health herself, in fact unable to stand the strain any longer, she came to us with her little boy, and here she found rest and work as soon as she was able to do it. How happy she was to get back "home" and how glad to have work and her mind occupied. One of Dickens' little children in giving thanks would close by saying "and 'ospitals." I am sure not only throughout China but

throughout the world-wide world many will also conclude their thanksgiving by saying, "and hospitals."

As to the *support* of the hospital. With some 50,000 or more daily patients and some 800 in-patients during the year, a large number of assistants, nurses and servants, with buildings, repairs, buying of land, and a score of other things to see after, which are relegated to "*commit ees*" in America and England, we see that the physicians in charge of hospitals in China have their minds and time fully occupied. The sources of our support have already been mentioned, but it might be well to say that the larger part is met by receipts from Chinese patients. True we never know at the beginning of the year how we are going to come through, but our Lord has always provided, and down through all these twenty-seven years the hospital has been kept up by "faith and works."

The *evangelistic side of the work* has been left to the last, not because it is by any means the *least*, but it is because it is *first* and *last* and *always* of the great importance. Someone has truly said: "Life is but a means unto an end, and that end God," and such our hospital life should be here in China. In the first dispensary with its mud floors and few benches, the greater part of the space was given up for a waiting room, which was really a preaching hall. Mrs. Day has already been mentioned as proclaiming the Gospel to not only the ones who came then, but to some hundreds of thousands since. In addition to Mrs. Day two others have given faithful service—Mrs. Sung and Mrs. Zau—able speakers, earnest Christians, and when not talking to the waiting crowds are sitting by the bedside of the sick in the wards, talking and teaching of Him who is the "Great Physician." The evangelistic work is in charge of Misses Mary and Elizabeth Irvine, who not only spend much time in the wards, but Miss Mary Irvine, who has been with us almost twenty years, follows up a great many patients in their homes, making long trips into the country by boat

and wheel-barrow. Hundreds of towns and villages are represented at the dispensary and in the wards by women and children in the course of years. In one year alone patients may come from over one hundred cities, towns and villages; thus endless opportunities are being given for spreading the Gospel or sowing the seed thereof.

Our dear Lord said: "Go ye into all the world and preach the Gospel," but when a vast number of "all the world" come to us every year, how grateful we ought to be for the wondrous privileges.

CHAPTER X.

REACHING THE HIGHER CLASSES.

IN the fourth chapter of the Year Book for 1910, full accounts are given of Dr. Reid's International Institute and of Mr. Whitewright's Institute at Tsinanfu. Dr. Reid's report, dated April 8th, 1910 was fully quoted. Dr. Reid shortly after left on furlough for America. On October 15th he sent his Report from New York city, describing his publicity campaign. In his absence the Committee does the best it can, though lacking the Director's personal presence. Three sub-Committees were formed on Education, Commerce and Religion. The buildings of the Institute have been leased for a year to the French Municipal School.

Mr. Whitewright returned from furlough in the autumn, and his work is as popular as ever. The Y. M. C. A. are doing much in this line, as will be seen in Dr. Wilson's paper below. The literature of the Christian Literature Society is specially prepared for the higher classes.

SCIENCE WORK IN CHENGTU, SZECHUEN.

By Dr. William Wilson, C. I. M.

While it is nearly 30 years since Missionary work was commenced in Chengtu, the institution of the Y. M. C. A. is of very recent date. It is about five years since the first two secretaries in connection with the International Committee came to China in the persons of Mr. R. R. Service, B.S., and Dr. Henry Hodgkin. The former hailing from the Western states where he had been for some time Association Secretary in connection with a large Technical College,

came to give all his time to Association work in Chengtu, and the latter who had been prominent in the British Student Movement, to give half his time to the Association and half to his own Mission (The Friends Foreign Mission Association).

While the first two years or more were necessarily largely occupied with the language study, a commencement was made and a nucleus of educated men gathered the most prominent of whom had received their education in Mission schools.

Chengtu being the great educational centre of West China, it was decided from the first to organize the association with the special view of reaching the student class.

About two years ago extensive premises were secured admirably suited as regards locality, being situated in the quarter of the city where some of the most important schools are located.

The erection of Association Buildings was at once proceeded with by Mr. Service, and April 1910 they were completed, comprising a Central Reception Hall, Game Rooms, Reading Rooms, Lecture Hall, Class Rooms and Secretaries Office. Space was reserved for additional buildings soon to be required for the contemplated Science Department. In addition to the above the property includes two modified Chinese houses occupied by the foreign secretaries and adjacent to the Association buildings a large Athletic field.

The place was at once opened and has during the year been increasingly made use of by the very class of men we want to reach.

Classes for the study of the English language and Mathematics have drawn many students into touch with the Association and into its Bible study classes.

The Sunday afternoon Religious lectures have been most encouraging from the good audience gathered and the

great attention shown. During this last Session a much appreciated course was given by Rev. Joseph Taylor on the great Religions of the world, naturally leading up to the unique place which Christianity holds.

The Public Religious lecture is followed by a meeting of the more ordinary character open to all but suited specially to those who are already Christians or friends they may induce to come with them.

The Saturday afternoon public lectures have been very well attended, averaging 130. These lectures have been sometimes by Chinese, at other times by Foreigners in which case the delivery may be in English and interpreted, or in Chinese.

A special course of lecture delivered in Chinese by Rev. J. Vale of the C. I. M. on the British Constitution was well attended and much appreciated and naturally led the way for a similar course on the American Constitution by Mr. Sheldow, Lecturer on Physics in the Government High School.

On two or three occasions experimental lectures on science were given illustrating the practical utility of scientific knowledge in the present day. At other times some Chinese teacher well known in the educational world of Chengtu would be secured for a lecture on some question of present day interest in relation to education.

Just at the time of the opening of the Association the the work suffered a serious loss through one of the secretaries Dr. Hodgkin having to leave to assume the duties of Home Secretary to his Mission Board.

About a month later (May 1910) the writer arrived having been invited by the association two years previously to join the work with the idea of developing a Science Department,—as it was believed by all that the great thirst for scientific knowledge characteristic of the present day

Chinese student would render such a department of special value in greatly widening our intercourse with the student class.

The interval had been occupied in England in raising a fund for the twofold purpose. First, the erection of a commodious Science Museum and student laboratory and workshop, and secondly, the purchase of apparatus, models, charts, diagrams, etc., for lecture purposes. The latter half of 1910 was occupied with the erection of these buildings, and by Christmas they were completed and the apparatus duty installed.

Meanwhile the ordinary work of the Association was being carried forward by Mr. Service ably assisted by the Board of Directors composed of equal numbers of Chinese and foreigners.

Among other schemes thus organised and carried through were some special functions which have rapidly brought the Association into very friendly touch with the educated and official class in this city. One or two of these may be mentioned.

As six students were about to leave Chengtu for Peking with the view if successful in their further examination of joining the large contingent going to America in connection with Indemnity fund student scheme, the Y. M. C. A. organised a public reception and friendly send-off which was well attended by students and teachers. Part of the Program in addition to a feast—Music, games, etc., consisted of a multiple lecture where three speakers gave lecturettes suitable for the occasion.

NOTE.—The writer Dr. William Wilson of the C. I. M. had been working since 1882 as a Medical Missionary, but since 1903 had been specially seeking through elementary teaching of Science to gain an access to the student class. The encouragement experienced in this work led the C. I. M. to set him free to develope this line of work in connection with the Y. M. C. A. while still retaining his membership in the C. I. M.

The first dwelt on the special interests of the long journey by land and water which lay before them.

The second pictured the new and strange scenes they would meet in their first introduction to a great American city.

The third dwelt upon the college life ahead of them, and how to avail themselves of all that was good and steer clear of all that was evil in the new life into which they were soon to enter, whether regarded from the National, Social, Educational, or Religious point of view.

Another very interesting function was a reception given by the Y. M. C. A. to the members of the Provincial Assembly. The large number that accepted the invitation and the interest that was shewn in all the features of a very varied program, to say nothing of the appreciative speeches made by several of the guests abundantly justified the inception and carrying through of this somewhat unusual function as evidencing to the student that the Y. M. C. A. is in closest sympathy with all that is best and highest in the national aspirations of the New China.

December 23rd, 1910, witnessed the public opening of the Association, for though informally opened in April it was then decided to defer the more public ceremony till the Science Department had been completed, and there would thus be something more to be seen, witnessing to the wide extended scope and aim of the Y. M. C. A. in its relationship to the great student section of the community.

The Science Museum is to subserve a twofold purpose, first, as an adjunct to the Lecture Hall for the safe keeping of all the apparatus constantly required to illustrate the regular courses of Scientific lectures, secondly, the Museum will be open to all visitors of the educated class on certain days of the week when visitors will be shewn round, informal demonstrations on any particular Scientific subject

will be given, or the practical application of Science illustrated by means of the models and diagrams will be explained.

In these Museum demonstrations there is perfect freedom for conversation and the asking and answering of questions, and thus a more personal contact with students is obtained than is possible in the public lectures which are necessarily of a more formal character.

A brief account of some of the contents of the Science Museum may suitably close this article. The account is taken from a published description of the Opening Day when the Association was honoured by the presence of the Viceroy and most of the high officials. British and German Consuls, representatives of all the Missions working in the city and other specially invited guests.

The first objects of interest to be seen were a number of working models of various kinds of steam engines stationary, marine, horizontal and vertical all working under their own steam, close by was a large wooden model of an ordinary stationary engine in which all the parts-piston, connecting rod, crank, shaft, fly wheel, etc., were movable and the cylinder being in two halves, the upper half could be removed thus showing the relative motions of piston steam valves, etc., etc.

We next visited the X ray department where we were able to turn on the electric current and demonstrate to the Viceroy and all the high officials the bones of their hands; some metallic objects shut up in a wooden box which thanks to the Crooks tube behind and the florescent screen in front were as visible as if seen through a glass lid.

Then we adjourned to a table where Wireless Telegraphy was in working order.—Then on to a working demonstration of a number of Electrical Models including, bell-telegraph, motor-light time-ball and electro-magnet holding up two hundred pounds weight and last of all an electric car running round and round on a circular track.

Next we were able to show a really splendid working model Locomotive, running on a forty feet track, the station at one end being labelled Chengtu and at the other Ichang.

The student workshop next claimed the attention of the Viceroy where there were on show a number of pieces of apparatus chiefly electrical all made from native material by native workmen under our guidance at Suitingfu. I had also four Chinese artisans actually working cutting circular glass plates for Wunshurst's Electrical machines—insulating with cotton, copper wire, casting zinc plates for batteries, etc., etc.

On returning to the Science Room nothing would satisfy the Viceroy but a detailed description of a model of the Brittania Tubular Bridge made in Suitingfu, which shows how Robert Stephenson raised the tubes weighing 1,500 tons each, into their elevated position by hydraulic presses placed on the top of a masonry pier. Another table along side attracted his attention, and I had to describe to him the meaning of the various models, illustrating the present method of building bridge foundations far below the river bed (as in the case of the Forth Bridge) through the employment of the air lock system with its high air pressure.

Other objects of interest he was not content to pass by unexplained, and thus more than a full hour went by continually moving on from one exhibit to another without His Excellency once resting though repeatedly urged to do so, and ending finally with the remark "Have we seen all? for if there is anything I have not seen I should like to see it."

After taking a photographic group in front of the Science Museum an adjournment was made to the Lecture Hall where sundry speeches were made and having himself delivered a short speech His Excellency retired.

The remainder of the company then proceeded to the gallery of the Science Hall for tea while the preparations were being completed for the closing feature of the program. This consisted of a Cinematograph Exhibition where military and other pageants were seen passing along the streets of London. Another lantern was in readiness alongside so that in case of any delay or hitch in the working of the Cinematograph some other scene could be at once thrown upon the screen. These consisted of slides illustrating the Zoological Gardens, Arctic Expeditions, Streets and buildings of London and America and some Astronomical slides.

The Cinematograph Lantern was worked with Oxyhydrogen lime-light and the secondary lantern with Acetylene.

The whole program as described above was repeated on three successive days for officials, teachers and students respectively.

For the present the systematic course of Science lectures will be limited to Electricity and Chemistry with the probability that these will be added to as occasion demands and the staff increases.

NOTE.—Professor Robertson of the Y. M. C. A. is now engaged in lecturing on Scientific subjects in all the great cities and an interesting report may be looked for next year. Editor.

CHAPTER XI.

PRESENT PROBLEMS OF THE CHINESE CHURCH.

By The Rev. J. C. Gibson, D.D., Swatow.

I. Timeous Preaching.

THE provision of preaching, not only adequate in amount, but of the kinds best fitted to meet present conditions, is an urgent necessity.

Hitherto the kind of preaching commonly required has not made a very heavy demand on the intellectual resources of the Church. The demand has been chiefly for the repetition and enforcement of elementary Christian truth, for the confirmation of Christians and the enlightenment of uninstructed hearers from without. In many Missions the main object has been to produce in sufficient numbers men of modest qualifications fitted to be the guides of beginners.

Now something more is required. There are now not a few Churches with a considerable membership well advanced in experience and attainments. There are many younger members of the second and third Christian generations, who will no longer be impressed by the dull reiteration of familiar truths. They are in a world throbbing with ideas and ambitions, sound or unsound, true and false. The Church cannot afford to ignore the conditions under which its younger members are growing into adult life, and amid which its older members have to maintain their footing. Occasional and uninformed excursions into these regions of unfamiliar thought by preachers trained in an older school are likely to do more harm than good. References to new forms of thought which betray fear of them will increase their power for evil, and the attempt to handle new knowledge without mastery will only invite

contempt. Better far for the old-school preacher to pursue his old-school ministry. Devout faith and spiritual force will at least continue to command a certain measure of respect, and will meet the needs of some classes of his hearers. But the man who has one foot planted unsurely in the old, while the other is stretched out nervously into the new, and who finds standing ground in neither, will be distrusted on both sides of the border. So long as he keeps to his own domain he is still a spiritual force, and humility and fervour will lend weight to his testimony.

But the Church cannot be satisfied with this. She must provide also another class of preacher, well grounded in the old faith, and more deeply read than before in the Word of God, to whom the new learning has been disarmed of its terrors, as well as stripped of its glitter, by a genuine familiarity within reasonable limits. Men thus well furnished with sacred and secular learning will not become unintelligible to the simpler Christian. It is the shallow man, who knows a few terms of art but has no grasp of principles, who becomes obscure. We are in danger from the shallow pretence of knowledge which spreads everywhere whether we will or no. The safeguard is not to shut our eyes to it, but to provide the sound learning and the fuller knowledge which will create a healthy love of reality and a distaste for all pretence.

There are two elements in the solution of this problem. On the one hand Theological Colleges, properly so called, must be strengthened as to staff, curriculum, equipment, and conditions of admission. In all these particulars the standard must be raised. On the other hand, this will require the elimination from such Colleges of a large class of men who have hitherto been received into them, that is to say, men with a real desire to study, and apparently called to give themselves to preaching, but who have not had the advantage of a preparatory education.

That men of this type can become most useful evangelists and leaders of young Churches among people of their own

class must be universally recognized. Provision has accordingly been often made for giving them more or less training in a variety of ways, and not without success. The worst of these methods is that of putting such men into a class along with more advanced students, and letting them "pick up" what they can. The teaching is not adapted to them, they "pick up" very little, they form a drag upon the other section of the class, and become hopelessly discouraged by the cleavage between themselves and their more advanced class-fellows. Only a little better is the plan of forming them into a separate class and giving them a distinct curriculum in the same college. Hitherto these methods have often been rendered unavoidable by the shortage of teaching power in many missions.

Now the time has come for applying the true solution of frankly recognizing two distinct needs, and making the "Theological College" or "Seminary" really a place of higher sacred learning, and providing in addition "Bible Training Schools" for preparing the other type of workers.

This severance will greatly promote the efficiency of both departments, and it is of good omen that plans are on foot both for the fuller development of Theological education, and for the provision besides of Bible Training Schools for a different type of student.

It is hardly needful to say now that the combination of the forces of different missions, wherever possible, is essential to real success in both these lines of work.

So much thought and effort is being given at present to both departments of the training of workers, that it may be hoped that this primary problem is now on the way to a practical solution.

Evangelistic Work.

The need of evangelistic work is two-fold. It is needed because the greater portion of the people are not yet evangelized; and it is needed as a practical training school

for Christians, in which they come to a clear knowledge of the truth, and in which they put to the proof, and assimilate for themselves, the spiritual forces and resources which are God's gift to them. The Christians seem to be more ripe for such work now than ever before, and they will find an ample reward in it. The tendency has been apparent in many missions for the Christians to settle down as a separated community, not recognising practically any responsibility for those outside. Yielding to such a tendency means the death of spiritual religion among themselves, and every reaction against it is to be hailed as full of promise. To welcome the reaction when it comes is not, however, enough. Missionaries must endeavour to create and foster it, and surely all would gladly do so if other duties and the limits of strength would allow. It is undeniable that pastoral and educational work now make such demands on time and energy, and their claims are so exacting, that evangelism suffers greatly in consequence. An obvious starting point for the solution of this problem would be the sending out by the Western Churches of men set apart to the one purpose of leading and inspiring the Evangelistic work of the Chinese Church. The problem belongs to the Chinese Church, but this part of the solution should be contributed by the Western Church. Is it not time to stop saying, "The best evangelists for China are the Chinese," and, "No country was ever evangelized but by its own people"? These are truisms, that is, fractional truths; but they have been repeated too often, and like other truisms, they then become untrue. The Western Church needs to be told that the way to get more and better Chinese evangelists is to send out more and better qualified foreign missionaries, to be in every mission its evangelistic corps, the nucleus and stiffening of the evangelistic corps of the Chinese Church.

"Welfare of Youth."

There is a class of problems closely related to pastoral, evangelistic, and educational effort which calls for special

treatment. Let it be assumed that the Church and the Missions are already caring for the young people of the Christian community in graded day and higher schools, in the Sunday school, and by the usual methods of pastoral oversight. It must still be recognized that there is room for great improvement in these forms of work; but there is another region of things which requires special attention. We need to guard our young people against the centrifugal forces which at present are peculiarly strong. They are sorely tempted to lift their anchors and go in search of El Dorado, impatient of restraint and not very amenable to guidance. This is a situation which needs to be handled with the greatest care. We are apt to forget how little, after all, even our well educated pupils know, how thirsty they are for knowledge and new interests, and what a glamour seems to them to surround the doings of the great world. They have few, if any, wholesome and satisfying amusements and recreations. Even reading is still to many of them more a labour and mental discipline than a relaxation.

The minds and the lives of the Christians might be greatly brightened, and their social usefulness increased, if we could give them in popular forms, perhaps by simple lectures, some knowledge of history, science, literature, social economics, commerce, politics and methods of government, biographies of noted persons in all walks of life, and the manners and customs of different races. Music, games, and amusements would greatly help in forming a brighter intelligence, and in producing more alertness of mind and receptivity towards spiritual impulses. Such matters must be handled with caution as well as with zeal, but much is lost by neglecting them. School and College athletics have already done much good within the circle which they reach, but we greatly need corresponding forms of stimulus and discipline both for body and for mind for all classes of our people. Certain cautions are to be observed, such as these;—No exercise should be expensive as to cost, nor

exacting as regards the time spent on it. There should be no appearance of petting or pampering those who enjoy these opportunities, and in these as in other things they should be taught self-reliance. Finally there should be careful regard paid to Chinese customs and sense of propriety, that no offence be given to the common sense of what is fitting. It must not be assumed that all that is permissible in the West is suitable for China, nor that Christian liberty is free to cast off all the restraints of local custom or even prejudice.

In such matters good service may be done by members of the Y. M. C. A., if they will give thought and pains to it, co-operating heartily with the older members and office-bearers of the church.

Self-Support.

The problem of the self-support of the church has been so often and so fully discussed that it need not be treated here with any fulness. It is now universally recognized not only as an ideal, but as a working programme which is daily advancing towards fulfilment. Time is needed for working it out, but the principles and the assurance of success are now well within the grasp both of missionaries and of Chinese Christians.

Self-Government.

The duty of self-government on the part of the Chinese Church has now received full recognition both amongst us on the field and among those who since the Edinburgh Conference are known as "The Home Base." Until recently it was hardly known to the Home Base what substantial resources, both in money, and still more in administrative ability, are to be found in the Chinese

Church. The general recognition of these things goes far to prepare for the solution of the double problem of self-government and self-support, and so brings us face to face with more complicated problems still.

The Problems of the Future.

The Church in all the Missions has hitherto been in pupilage and will soon have to adjust itself to a new set of relations and responsibilities. The order and government under which it has come thus far has been more or less provisional, and it has found itself equipped with them with but little of purpose or intelligent choice on its own part. Conditions are still plastic, but ere long will become settled and permanent. . The relations between the Church and the Missions in its neighbourhood will call for new adjustments. But in most parts of the China Mission field the local Churches will find themselves standing alongside other Christian bodies holding the same faith and bearing the same testimony. How shall they relate themselves to each other? The more the Spirit of Christ prevails among them, the more impossible it will be for them to stand aloof from each other. We devoutly hope we have made some progress in recent years, along the lines of "co-operation," "comity," and "federation," all tending towards one point, and that the ultimate resting point of Christian unity. Is that to be always a dream of the future, or may it be noted here as a practical problem of our own day? Assuredly the day will come when Christian men will feel puzzled to explain why, in the beginning of the 20th Century, Christians thought it necessary, even in the presence of the hostile forces around them, to stand aloof from one another. We talk as if we were under some inscrutable doom of alienation which we cannot escape. Perhaps the spectre which haunts us is but the shadow of ourselves, and if we could all turn full face to the light, it

would disappear. What if the chief problem of the Chinese Church should prove to be—Ourselves!

No more has been attempted here than to indicate slightly the direction in which some of the pressing problems lie, in the hope that the recognition of the problems may itself prove a step towards their solution. The present time is critical and full of promise. May God lead His people in China through all perplexities, and out into a large place of opportunity, richly endowing them with abounding grace to meet every need!

UNION BODIES IN CHINA. (Editor).

Union Medical College, Peking University. (Part of the N. C. Educational Union).

North China Educational Union, Peking. A. P. M., A. B. C. F. M., L. M. S., M. E. M., S. P. G.

North China Union College, Tungchow. A. B. C. F. M., A. P. M., L. M. S.

Shantung Christian University. A. B. M., E. B. M.

Manchuria Mission College, Moukden. I. P. M, U. F. C. S.

West China Christian Educational Union.

West China Union Middle School, Chentu. M. E. M., F. F. M. A., C. M. M., A. B. F. M. S.

West China Union University, Chentu. M. E. M., F. F. M. A., C. M. M., A. B. F. M. S.

Anglo-Chinese College, Foochow. E. P. M., L. M. S.

Amoy Union Middle School. A. B M., E. P. M., L. M. S.

University of Nanking, Nanking. A. M. E., A. P. M., F. C. M.

Union Normal School, Wuchang. W. M. M., A. B. M., A. P. E.

Union Medical School, Wuchang. L. M. S., W. M. M., A. B. M.

Union Baptist College, Shanghai. A. B. F. M. S., A. B. M. (South).

Union College, Hangchow. A. P. M. (North), A. P. M. (South).

Nanking Union Bible Institute. (numerous others elsewhere).

Union Medical College, Canton.

Union Medical College, Tsinanfu.

Union Medical College, Nanking. A. P. M., A. B. M.

North China Union Medical College for Women, Peking. A. M. M., A. B. C. F. M., A. P. M.

Union Theological College, Canton, A. P. M. New Z. M. C. P. M., U. B. in C and A. B. C. F. M.

Union Theological College, Peking. L. M. S , A. M. M., A. B. C. F. M., A. P. M.

Union Theological College, Moukden. I. P. M., U. F. C. S.

Gotch-Robinson Union Theological College, Tsingchowfu. A. P. M., E. B. M.

W. China Diocesan Training School, Paoning, Sze., C. M. S., C. I. M.

Union Memorial School, Paotingfu (Girls'). A. P. M., A. B. C. F. M.

North China Union Woman's College, Peking. A. B. C. F. M., A. P. M., L. M. S.

North China Union College Press, Tungchow.

Union University Press, Weihsien.

Christian Literature Society, Shanghai.

The Various Tract Societies in China.

The Educational Association of China.

The Evangelistic Association of China.

The Sunday School Union of China.

CHAPTER XII.

THE CHINESE STUDENT VOLUNTEER MOVEMENT FOR THE MINISTRY.

By W. B. Pettus, B.A., Y. M. C. A.

DR. JOHN R. MOTT has repeatedly called attention to the fact that the greatest revivals of the church have had their origin in the colleges. The religious awakening which began two years ago in Shantung Union College and which has since spread to other colleges in North China and in the Yangtsze Valley bids fair to prove the truth of this statement.

The greatest need of the Church in China to-day is for a larger supply of thoroughly trained men for the ministry. Some of the Christian colleges have of late years been turning no graduates into the ministry, and many of the theological institutions have had but few students entering except those with too little schooling. The Student Movement in China, which is the Student Young Men's Christian Association, has recognized this need and given the call to the ministry a prominent place on the programme of all the Student Conferences and in the meetings of the local student Associations, as well as in the work of travelling Secretaries.

In the Spring of 1909 the news of the religious quickening in Shantung Union College during the meetings conducted by Rev. Ding Li Mei, which resulted in more than a hundred of the students volunteering for the ministry, was an encouragement to all workers in China. Some of these volunteers have already entered the Theological Seminary at Tsingchowfu and others are continuing their Art Studies at Weihsien.

During the Spring of 1910 the Student Young Men's Christian Association arranged for Pastor Ding to visit the colleges in Tientsin, Peking and Tungchow. The result was that more than two hundred of the students in these colleges dedicated their lives to the ministry. These, with the volunteers in Weihsien, made more than 300, or more than three times as many volunteers as there were at Northfield, when the Student Volunteer Movement for Foreign Missions was organized.

At the third Annual North China Student Conference, which was held at North China Union College, Tungchow, June 15–23, 1910, representatives of these volunteers gathered to form a Student Volunteer Movement. Delegates came also from Hupeh, Anhwei, and Kiangsu. After many days of prayer and discussion, these men reported to the Conference the organization of the *Chinese Student Volunteer Movement for the Ministry*. The membership of the Movement is restricted to those students who expect to give their lives to the preaching of the Gospel as regularly ordained ministers and is not, therefore, merely a general consecration band. It fixes as its purpose the enlisting of those who have such a plan and the strengthening of their determination. It restricts itself to this work as a servant of the church and does not contemplate constituting itself as a separate agency to direct the work of its members. It is neither a Church nor a Missionary Society. It is a recruiting agency.

A Declaration Card similar to that used by the British and American Volunteer Movements was adopted. The watchword of the Volunteer Movements of other countries. "The Evangelization of the World in this Generation" was also adopted, with the addition of one clause, so that it now reads "The Evangelization of Our Mother Country and the World in this Generation." Thus the primary obligation of the members of the Movement to China is recognized, but the effect of their work upon the whole world is not forgotten.

Following the custom in all the countries included in the World's Student Christian Federation, the Chinese Student Volunteer Movement for the Ministry is an integral part of the Student Young Men's Christian Association—The Student Movement of China—and is in no sense a rival movement. This was already provided for by the constitution of the Young Men's Christian Association and was the wish of the organizers of the Student Volunteer Movement. The General Committee of the Young Men's Christian Association was asked to aid in the selection of an executive Committee for the Movement, to see that the Movement is presented in the Student Conferences in China and the Conferences of Chinese students abroad, and to encourage its growth in the colleges of the Empire. Pastor Ding consented to become the first Travelling Secretary of the Student Volunteer Movement, and is giving the present year to the visitation of the colleges. In all the places he has visited large numbers have entered the Volunteer Movement dedicating their lives to the Ministry. There are now bands in several of the Yangtsze Valley colleges as well as those in Shantung and North China. Text Books in Chinese for the study of Missions are now in preparation.

CHAPTER XIII.

UNOCCUPIED FIELDS.

BY THE EDITOR.

Statistics Relating to the Missionary Occupation of the Chinese Empire.

(Ordinal numerals indicate rank, beginning with the highest numbers).

Province	Area in sq. miles		No. of inhabitants		Pop. per sq. mile		Mission Stations		Mission-aries		No. of people per missionary	
Chekiang ..	36,680	22nd	11,580,000	14th	310	10th	30	9th	301	6th	38,472	21st
Chihli	115,830	8th	20,930,000	11th	180	12th	26	11th	277	8th	75,600	16th
Fukien	46,332	20th	22,870,000	9th	493	4th	42	3rd	378	4th	60,503	19th
Honan	67,954	16th	25,317,820	6th	373	7th	33	6th	165	11th	153,441	7th
Hunan	83,398	10th	22,169,000	10th	265	11th	19	15th	184	9th	120,484	10th
Hupeh	71,428	14th	35,280,008	3rd	495	3rd	31	8th	280	7th	126,000	9th
Kansu	125,483	7th	10,386,000	15th	82	17th	17	16th	70	16th	148,371	8th
Kiangsi.. ..	69,498	15th	26,532,000	5th	382	6th	37	4th	169	10th	156,994	6th
Kiangsu ..	38,610	21st	23,980,230	7th	620	2nd	19	14th	503	1st	47,674	20th
Kwangsi ..	77,220	12th	5,142,000	20th	66	18th	8	18th	50	17th	102,840	12th
Kwangtung ..	100,000	9th	31,865,200	4th	318	8th	56	1st	471	2nd	67,654	17th
Kweichow ..	67,182	17th	7,650,000	18th	114	14th	6	19th	23	19th	332,609	1st
Manchuria ..	363,700	4th	8,500,000	16th	23	19th	24	12th	107	14th	79,439	15th
Mongolia ..	1,367,953	1st	2,580,000	21st	2	22nd	4	20th	10	21st	258,000	3rd
Nganhwei ..	54,826	19th	23,672,300	8th	432	5th	22	13th	123	13th	192,458	4th
Shansi	81,853	11th	12,200,000	13th	149	13th	35	5th	145	12th	84,138	14th
Shantung ..	55,984	18th	38,247,900	2nd	683	1st	32	7th	343	5th	111,510	11th
Shensi	75,290	13th	8,450,000	17th	112	15th	27	10th	95	15th	88,947	13th
Sinkiang ..	550,579	2nd	1,200,000	22nd	2	21st	3	21st	18	20th	66,667	18th
Szechwan ..	218,533	5th	68,724,800	1st	314	9th	47	2nd	386	3rd	178,044	5th
Tibet ..	463,320	3rd	6,430,000	19th	14	20th	....		....		....	
Yünnan ..	146,718	6th	12,721,500	12th	86	16th	9	17th	39	18th	326,192	2nd

IN Volume I. page 92 of the Edinburgh Conference Report, there appears a Table similar to the above. In the Table the figures in columns 1, 2, and 3, were taken from "The Stateman's Year-book," but there were a few very serious errors in the calculations. The figures in our Table are according to those in Richard's "Comprehensive Geography of the Chinese Empire" (1908), which will be the authority in future. The figures in columes 4 and 5 we take from the Edinburgh Table, but the figures in column 6 are naturally based on the new figures in columns 2 and 5.

In connection with the Edinburgh Table, on pages 99-102, there is a letter press description of the most needy provinces, but the following notes are based on our own independent investigations. In such a matter it is obviously impossible to do more than supply general impressions, but before setting down particulars, two general remarks should be made.

(1). The number of missionaries in a province does not necessarily indicate that they are all working for the people of that province. Thus, Kiangsu appears to have 503 missionaries and ranks first in the number of missionaries and 20th in the number of people per missionary, but Shanghai is situated in Kiangsu and a large proportion of the 503 are occupied in the headquarters of great Societies who are working for all China. Hence, in reality the number of missionaries in Kiangsu actually working for its people is much smaller than this mentioned and 47,674 is not the actual number of people per missionary. The same consideration, though in much smaller measure, should be borne in mind concerning Fukien and Kwangtung.

(2). Our Reports came in answer to a request to supply the names of places or districts which, according to the best evidence obtainable, are neglected or unvisited save

by colporteurs of the Bible Societies. Evidently, such reports can be only approximate and those interested may be able to correct the lists from their own knowledge.

CHEKIANG. 浙江.

The following *hsiens* in Chekiang Province have quite a few districts where there has not been much missionary work done:

黃巖縣	The Western part of HWANGYEN, (T'aichowfu).
仙居縣	Highlands of SIENKÜ, (T'aichowfu).
台州府	North-East coast of T'AICHOWFU.
東陽縣	Some parts of TUNGYANG, (Kinhwafu).
新昌縣	East Highlands of SINCH'ANG (Shaohsingfu).
桐廬縣	Many parts of T'UNGLÜ (Yenchowfu).
分水縣	FENSHUI (Yenchowfu).
嚴州府	Many parts of YENCHOWFU.
於潛縣	YÜTS'IEN (Hangchowfu).
昌化縣	CH'ANGHWA (Hangchowfu).

HONAN. 河南.

The following *hsiens* are reported to be unworked, though Missions at work in Honan expect to work them some day:

On the East in Kweitehfu, 歸德府.

永城縣	YUNGCH'ENG.
夏邑縣	HSIAYIH.
考城縣	K'AOCH'ENG.
虞城縣	YÜCH'ENG.

In K'aifungfu, 開封府.

蘭儀縣	LANI.

In Honanfu, 河南府.

宜陽縣	IYANG.
嵩縣	SUNG.

In Shenchow, 陝州.

靈寶縣 Lingpao.
閿鄉縣 Wenhsiang.

But the Honan Federation Council, under date of August, 1909, gives a list of 34 Hsien cities as unoccupied. Kwangchow 光州 in the South-east, and in general the East section of Kweitehfu 歸德府 may be regarded as the most needy parts of the Province.

Hupeh. 湖北.

The Prefectures of Shinanfu 施南府 in the South-West, and Yüenyangfu 鄖陽府 in the North-West of Hupeh, with population respectively of 1,038,244 and 1,923,413 (according to Chinese official census), are almost wholly destitute of missionary work. There are numbers of Hsien cities in almost all, if not all, of the Hupeh prefectures without missionary work, a remark which applies practically to all the other provinces.

Kansu. 甘肅.

Turkomans. West South-West of the provincial capital Lanchowfu 蘭州府 and like it on the south or right bank of the yellow river is a Turkoman county, Lienhwating 獯化廳. They retain their own language and costume. As in all central Asia, they are, here also, feared as robbers. It is the Salar tribe. Salar gomari (Salar bandits) is constantly on Tibetan lips. There are men among them who speak Tibetan, Ugrian or Mongol, and Chinese besides their own language.

Ugrian aborigines, west of the provincial capital, Lanchow. They occupy the country west of Lanchow, south of the Sining river. Sanch'uan 三川 is the market

base, the home of Samdadchiemba of Gabet and Huc's story. Sanch'uan is ruled by NIENPEHSIEN 碾伯縣 North-West of it on the north bank of the Sining River. There are more Ugrian lamas in the monastries on the Kukunor border than either Tibetan or Mongol. In Kansu they are agriculturalists but in the mountains north of Kukunor they are nomads.

Moslem Ugrians. East of the Moslem centre HOCHOW 河州 the villagers in the mountains between Lanchow and Hochow are Ugrians who have become Mohammedans. The base is Sonanba, a stopping place famous for the finest homespun tweed.

Mohammedans. Bible work is the only possible method with Moslems. Lanchow would be the best centre for the province.

Sinkiang. One of the seven divisions (Taotaiships) of Kansu is still unoccupied, viz., SUCHOW 肅州 North West. West of NGANSICHOW 安西州 is the fruitful county of TUNHWANG 敦煌縣 where Stein recently found bundles of MSS. in various languages and scripts, doubtless Nestorian, Buddhist, and other.

Alashan Mongols. Besides the provincial capital in the centre of the province, the Northern NINGHSIAFU 甯夏府, 13 stages from Lanchow, is the capital of Inner Mongolia or rather of the Ambam to the Alashan Mongols west of the Mountains.

Kukunor, 2 or 3 races. SININGFU 西甯府, 6 stages by mule and 9 by cart from the provincial capital is the residence of the Ambam or Ts'ingch'ai for Kukunor, 18 princedoms, Tibetan, Mongolian and Ugrian. The base for Kukunor is Tankar where caravans to and from Lhasa and Peking enter and leave China. The C. I. M. one family in each of these two border cities is utterly inadequate.

Neglected part. The most neglected Chinese district is KIAICHOW 階州 in the South West which might be worked either from Minchow by the C. and M.A. or from Tsinchow by the C. I. M.

The east of Kansu, north of high road, is sparsely populated. K'INGYANGFU 慶陽府 is central in S. C. A. sphere.

Manchus. I have not mentioned the three remaining Manchu centres, west of NINGHSIAFU 甯夏府, north of LIANGCHOWFU 涼州府, and south of P'INGFANHSIEN 平番縣. All these places should be appropriated before the railway passes from Honan through Shansi to Kansu.

The following list of neglected places came from another source:

North-West.

肅　州 SUHCHOW.
高臺縣 KAOT'AIHSIEN (Suhchowfu).
甘州府 KANCHOWFU.
山丹縣 SHANTANHSIEN (Kanchowfu).

West.

[redacted]伯縣 CHANPEHHSIEN (Siningfu).

North-East.

靈　州 LINGCHOW (Ninghsiafu).
中衛縣 CHUNGWEIHSIEN (Ninghsiafu).

East.

平遠縣 P'INGYÜENHSIEN (Kuyüenchow).
環　縣 HWANHSIEN (K'ingyangfu).
慶陽府 K'INGYANGFU.
合水縣 HOHSHUIHSIEN (K'ingyangfu).

Central.

靖遠縣 Tsingyuenhsien (Lanchowfu).
海城縣 Haich'enghsien (Kuyüenchow).
會寧縣 Hweininghsien (Kungch'angfu).
通渭縣 T'ungweihsien (Kungch'angfu).
渭源縣 Weiyüenhsien (Lanchowfu).

South.

清水縣 Ts'ingshuihsien (Ts'inchow).
成縣 Ch'enghsien (Kiaichow).
兩當縣 Liangtanghsien (Ts'inchow).
階州 Kiaichow.
徽縣 Hweihsien (Ts'inchow).
禮縣 Lihsien (Ts'inchow).

Kiangsi. 江西.

In Central and South Kiangsi the following list of neglected *hsiens* and *tings* is given:

樂安縣 Lohnganhsien (Fuchowfu).
興國縣 Hsingkwohhsien (Kanchowfu).
雩都縣 Yütuhsien (Kanchowfu).
會昌縣 Hweich'anghsien (Kanchowfu).
安遠縣 Nganyüenhsien (Kanchowfu).
長寧縣 Ch'angninghsien (Kanchowfu).
定南廳 Tingnanting (Kanchowfu).
廣昌縣 Kwangch'anghsien (Kiench'angfu).
瑞金縣 Shuikinhsien (Ningtuchow).
石城縣 Shihch'enghsien (Ningtuchow).
上猶縣 Shangyiuhsien (Nannganfu).
崇義縣 Ch'ung-ihsien (Nannganfu).
分宜縣 Fen-i-hsien (Yüenchowfu).
新喻縣 Sinyühsien (Linkiangfu).
蓮花廳 Lienhwating (Kihnganfu).

In North-East Kiangsi, the following:

都昌縣 Tuch'anghsien (Nank'angfu).
湖口縣 Huk'owhsien (Kiukiangfu).
鄱陽縣 P'oyanghsien (Jaochowfu).

浮樑縣 Feuliangh̄sien (Jaochowfu).
德興縣 Tehh̄singh̄sien (Jaochowfu).
餘干縣 Yükanh̄sien (Jaochowfu).
進賢縣 Tsinh̄sienh̄sien (Nanch'angfu).
靖安縣 Tsingnganh̄sien (Nanch'angfu).

Kwangsi. 廣西.

There are still in this province of Kwangsi 廣西 about 50 or 60 walled cities, either Fu, Ting, Chow or Hsien cities, without the Gospel. Most of these have been visited by colporteurs and some by missionaries, but all without a permanent witness.

The most important of these are the following:

昭平縣 Chaop'inghsien (P'inglohfu).
陽朔縣 Yangshohh̄sien (Kweilinfu).
興業縣 Hsingyehh̄sien (Yühlinchow).
橫州 Hungchow (Nanningfu).
武宣縣 Wusüenhsien (Sünchowfu).
慶遠府 K'ingyüenfu.
思恩府 Szengenfu.
百色廳 Peihsehting.
泗城府 Szech'engfu.
鎮安府 Chennganfu.
賓州 Pinchow (Szengenfu).

Kwangtung. 廣東.

The following list of neglected regions in Kwangtung may be given:

欽州 K'inchow.
防城縣 Fangch'enghsien (K'inchow).
雷州府 Leichowfu, with its three hsiens.

Kweichow. 貴州.

There is *not a single medical missionary* in the whole province. There are eleven Fu cities, exclusive of the

Capital, besides one independent Chow and three independent Tings. The total number of Hsiens and Chows together amounts to 50. At present there are only seven mission stations, namely,

遵義府 TSUN-I-FU.
貴陽府 KWEIYANGFU.
安平縣 NGANP'INGHSIEN (Nganshunfu).
安順府 NGANSHUNFU.
獨山州 TUHSHANCHOW (Tuyünfu).
鎮遠府 CHENYÜENFU.
[illegible] P'ANGHAI.

Hence, it is easier to give a list of places worked rather than neglected places in this province.

MANCHURIA. 滿州.

Manchuria is reported to be fairly well covered by the Scotch and Irish Missions in the Middle and North, and by the Danish Mission in the South. "What is needed in Manchuria is double the present number of Scotch and Irish missionaries of all kinds—especially for educational work and Y. M. C. A. work." The sparsely populated Amur Province is of course little worked.

MONGOLIA. 蒙古.

The Rev. G. H. Bondfield, Agent of the British and Foreign Bible Society at Shanghai, has recently crossed Mongolia, and in the October and November Numbers of "The Bible in the World" writes upon the theme, "Mongolia—A Neglected Mission Field." It is hoped that the following summary of his paper may still further call attention to Mongolia's great needs.

"Mongolia, is that part of the Chinese Empire which lies to the north of China Proper, and separates it from

Siberia. A considerable part of the central basin is occupied by the desert known as the Gobi or Shamo. This desert country, stretching westward from near the base of the Khingan mountains for fully 1,000 miles, with a width from north to south of 300 miles or more, is not the desolate sandy waste if popular imagination, but rather an arid region—"a ranless sea" is the name given to it by the Chinese.....

The population is small, and is mainly composed of Mongols, Turkis, and Chinese. The Mongols predominate and occupy, or rather inhabit, most of the land. The Turkis are found in the extreme west, whilst the Chinese have colonized a strip of fertile country from 20 to 50 miles wide alone the southern edge of the plateau, and are now pressing in from Manchuria and settling on the rich eastern and northern grain-growing plains. The Chinese also have flourishing commercial settlements, or marts, in each of the three or four Mongolian cities and trading centres.

Our present interest is with the Mongols, of whom there are a number of tribes. These tribes are both grouped in Khanates, or confederations, and divided into clans or banners.....

The principal tribes are the Khalkas in the north, the Kalmuks in the west, and the Korchins and Chakhars in the east and south-east. According to the figures of a recent census, the number of Mongols in Mongolia is under 2,600,000. If to these are added the subdivisions of the Kalmuk tribe—the Buriats, Turguts, and Eleuths—who now live beyond the borders in Tibet, Sungaria, and Siberia, the total may be made up to 3,000,000.....

There are missions working in Mongolia or for the Mongols, but the total is deplorably small. A bare outline of the facts will show how urgently reinforcements are needed.

(1) At Patsebolong, a little north of the Ordos desert, the Scandinavian Churches in the U. S. A. have established a mission, and there are now four married missionaries in residence.....

(2) The Swedish Mongol Mission, of which Prince Oscar Bernadotte is chairman, has one missionary on the field, and a colleague is appointed to join him this autumn. The headquarters of this mission are at Tabol—a small Mongol settlement about 85 miles north of Kalgan. Tabol is beyond the agricultural zone, and the work therefore is entirely among Mongols.....

(3) In the spring of this year an independent mission, consisting of one missionary and his wife and young baby, was also about to commence work at Tabol. But one or two years must pass before this mission can become an evangelizing agency. The acquisition of the language is the first task.

Three other unconnected missionaries were preparing to settle in Hara Oso (a place 50 miles from Kalgan, and memorable as the frequent residence of James Gilmour), with the object, however, of preaching to the numerous Chinese settlers rather than to the Mongols.

(4) From several mission stations on the Chinese side of the Mongolian border missionaries are able to reach a comparatively large Mongol population. Thus the Brethren have three stations in the part of N.-E. Chihli which runs up into Inner Mongolia, and at each of these stations they are in touch with important Mongol settlements.....

The Irish Presbyterian Mission in Manchuria also touches the Mongols from three of its stations, and successful efforts have been made to carry the Gospel and plant out-stations beyond the border.....

Now, from this brief survey of the forces that are in any way assisting in the evangelization of Mongolia, it will be seen that the country is indeed a neglected mission-field. Apart from the B. F. B. S. work, there are only two missions (with a third recently established in a tentative way) whose sole or even principal object is the conversion of the Mongols, and these two missions have between them only three men equipped with a working knowledge of the language, whilst of these three men only two are able to give their whole time to Mongol work. At the present day, I believe, there are not more than two or three baptized Mongols; and if we look back and include the fruits of Gilmour's heroic work and of all other efforts that have been put forth, the number of Mongol converts to the credit of Protestant Missions will certainly not exceed *ten*."

Shantung. 山東.

Shantung, doubtless, is fully pre-empted by the various missions. The following places, however, may be said to be neglected as yet:

昌邑縣 Ch'angyihhsien (Laichowfu).
掖縣 Yihhsien (Laichowfu).
高密縣 Kaomihhsien (Liaochow).
館陶縣 Kwan'taohsien (Tungch'angfu).
冠縣 Kwanhsien (Tungch'angfu).
莘縣 Sinhsien (Tungch'angfu).
濮州 Puchow (Ts'aochowfu).
觀城縣 Kwangch'enghs'en (Ts'aochowfu).
朝城縣 Chaoch'enghsien (Ts'aochowfu).
陽穀縣 Yangkuhhsien (Yenchowfu).
壽張縣 Shouchanghsien (Yenchowfu).

Yünnan. 雲南.

As to Yünnan, only some nine cities are occupied. Altogether there are 14 Fus, 29 chows, 10 Tings, 40 Hsiens,

but the following list of neglected fus and tings might be given:

臨安府 Linnganfu.
開化府 K'aihwafu.
廣南府 Kwangnanfu.
普洱府 P'ueulfu.
元江州 Yüenkiangchow.
思茅廳 Szemaoting (P'ueulfu).
順甯府 Shunningfu.
景東廳 Kingtungting.
蒙化廳 Menghwating.
永北廳 Yungpehting.
麗江府 Likiangfu.
他郎廳 T'alangting (P'ueulfu).

CHAPTER XIV.

WORK AMONG THE ABORIGINAL TRIBES.

By Rev. S. Pollard, Chaotungfu, Yunnan.

THE aboriginal tribes of China are at present receiving attention from several missionary societies. In the provinces of Kwangtung, Kwangsi, Hunan, Kweichow, Yunnan, Szechuan and in the Island of Hainan there are missionaries who are either working amongst or attempting to work amongst the various tribes. In some places the efforts of the missionaries are viewed with suspicion and the people sought after are not yet willing to be evangelised but in many other places the work has been phenomenally successful. Especially has this been the case in the provinces of Kweichow and Yunnan. In the former province the China Inland Mission for many years has worked very hard among the Miao and other tribes and during the last seven years has seen a marvellous ingathering from among the hill people. The story of the work at Pang Hai not far from the Eastern border of Kweichow is a story of great struggle, much discouragement and some success. The list of workers who have gone to this station and have either died or broken down in health is not a small one. But the Mission has stuck to the work and has been rewarded for so doing. The great centre however for aborigine work in Kweichow is at Anshuen and the missionary chiefly connected with the work is the Rev. J. R. Adam. After years of heroic work in 1904 there was a great revival among the people of the Hwa Miao tribe and this spread Northward until hundreds of villages among the hills of Kweichow and Yunnan became wholly or partially Christian. In this great movement the United Methodist Mission working in the prefecture of

Chaotung and the sub-Prefecture of Weining has shared. From the Chaotung district the revival of interest spread until it reached the Hwa Miao tribes to the North and East of Yunnan Fu where a great work has been going on for five or six years. In the wake of the Hwa Miao other tribes came the most important being the Nosu often called Lolo. The Gni among which the Romanists have worked successfully for many years is a branch of this tribe. In the Wutingchow district to the North of Yunnan the work is carried on among four tribes Hwa Miao, Lisu, Laka and Kan-i. The three latter are apparently branches of the great Nosu race which at one time spread over an enormous tract of West China and which in some parts still continues vigorous and flourishing.

A number of schools have been started among the people in which the teaching is given in Chinese but the services in most of the places are held in the languages of the tribes. Several tens of chapels have been built mostly by the converts themselves and a number of the tribesmen are proving able preachers and ministers to their own people. The women and children are sharers in the work and are as good Christians as the men. It does not yet appear clearly whereunto this movement will grow. The great spirit of unrest which is so marked a feature among the peoples of Asia has laid hold of the aborigines also and in many cases this has taken the form of seeking after a new religion. Old heathen customs have been wiped out, drunkenness has given place to total abstinence, grossly immoral marriage customs have been superseded by simple Christian ceremonies. Thousands have learned to read and in many villages services have been held every night for the last six years.

Some Chinese officials have shewn themselves favourable to this movement recognising the great difference which has come over the people, others have shewn themselves bitterly hostile, their hostility leading in some cases to severe persecution.

A little work has been done by the American Baptists and the United Methodists among the Nosu who live in the Ta-liang-shan or independent Lolo land of Szechuan, and there is undoubtedly a great opening here for successful missionary work. The American missionaries in Burmah have also for some years been working among the tribes in the S. W. of Yunnan and are now opening a station in the province which will be manned by a foreign staff, still however having Burmah as a base. Much success has attended this branch of the work and when the Yunnan station is opened and manned there will undoubtedly be another great forward movement.

Most of the tribes in the South of Yunnan and in the West of Kwangsi are untouched and these offer an attractive field of work. When these tribes are evangelised it may prove possible to cross the borders into the French Colony of Indo-China and evangelise the many aborigines of Tonkin who are akin to the tribes of South-west China.

More than five thousand adults have been baptised among the Hwa Miao alone and there are probably thirty thousand of this tribe who reckon themselves Christians. A number from among those who first came have reverted to the heathen customs but the very great majority still remain true and a large number are proving themselves capable of being earnest upright Christians. The change which has come over many of the people is proof that the

Spirit of God is as truly working among these hillmen as among other races.

The relation between the Christian tribesmen who are mostly tenants and their landlords who are often heathen is one which is constantly causing trouble. These great landlords are frequently overbearing immoral tyrants. When the story of the doings of these landlords is fully written it will startle many people. The deeds of cruelty which have been performed, since the Revival of 1904 brought missionaries more closely into touch with these people, have been sufficient to prove that in the old days when no light was let into these abodes of darkness and cruelty the state of affairs was terrible. Brutal torture, cruel murder, unscrupulous immorality, reckless outrage, ruthless persecution and with no redress in most cases of wrong, have often been discovered by the missionaries. There are signs however that the Chinese Government is going to put an end to the cruel rule of these great overlords and in that case a brighter day will dawn for the tribesmen who are tenants, and a great obstacle to the success of Christian work will be removed.

In the early part of the year 1910, a rebellion broke out in the north-west of the Prefecture of Chaotung, and a number of Christian homes were destroyed by fire and one chapel utterly ruined in the same way. For months the people were terrorised. When however peace came again it was found that none of the Christian had gone back, on the contrary a number of heathen had come and joined them during the troubles. It is not persecution so far which has made Christians into backsliders but the unconscious pressure of the old customs and the immoral life which still exists in many villages. At the end of seven years after the great movement in 1904 one sees clearly that God was in that movement and that thousands of people are worshipping Him truly as the outcome of the revival which broke out then.

WORK AMONG THE NO-SU.

By Rev. Charles E. Hicks, Chaotungfu.

The No-su described in this article are to be found in the North-west corner of the province of Kueicheo and in the North-east of Yunnan in that district where the sub-prefecture of Weining borders the prefecture of Chaotung.

In an article dealing chiefly with Christian work among the people it is not necessary to consider to any great extent the question of the origin of the race but it will be sufficient to say that they form a part of the great people known, commonly, as Lolo and which are found in an independent state in Western Szechuan and in greater or lesser subjection to the Chinese Government in almost every part of Yunnan and also on the northern border of Kuei Cheo.

They are a stalwart race physically, and have mental power little, if any inferior to the Chinese, but owing to the lamentable fact that the landowners among them do no work their minds have not developed, and their bodies have become the prey of many devastating diseases.

The race is divided into many tribes each with distinctive characteristics but the two great divisions are the black and white. The black or Heh I (黑夷), as the Chinese designate them, are the owners of the lands. Work of any kind is considered to be beneath their dignity and their time is spent in idle loitering at markets and in instigating quarrels. The Peh Ih (白夷) are slaves and workers. It is they who till their masters' land and herd their masters' cattle. They are held in very low esteem being frequently valued at a lower price than a horse and very often treated with less kindness. They form a slave class being born and bred in slavery. Formerly, too, it was almost impossible for a slave to escape as no owner

would give shelter to a fugitive slave and moreover the punishment awarded a captured runaway was of the most degrading and painful nature. Hence few of these unfortunates dared attempt escape. Now, however, owing to the inroads of the Chinese colonists, and the establishment of Chinese villages, it is comparatively easy for slaves to find shelter, and escapes are not few. A No-su family is in a great plight when the slaves decamp in a body as occasionally they do.

The religion of the No-su seems to be of a very meagre nature and to have very little, if any, control over their moral life. There is some slight recognition of a supreme being but it is somewhat difficult to determine whether he is god or devil. Certain it is that devil worship forms a great part of their religious ceremony. Their priests are wizards and their literature, for they possess a written character, has been so debased by this caste that at the present time the books are merely used as incantations, the words being uttered without reference to their meaning which, indeed, is in many cases not understood. The sound of the characters has been passed down from generation to generation in this priestly caste but no effort has been made to preserve the original meaning of the books.

Ancestors are worshipped officially by the "peh mo" or priest and the peculiar "lolo," a tiny basket, hidden away in clefts of the rocks or at the root of trees is regarded as the abode of the spirits.

The curse is perhaps the centre and soul of the religious life of the people and the time of the peh mo is mostly occupied in either cursing some family or removing the curse from some other according to the bargain of the moment. Many and strange are the modes of cursing used and as may be supposed the lives of the people are rendered melancholy and burdensome by such unrelieved superstition.

There seems to be an utter lack of moral instruction or restraint. The idle and wealthy landowners spend their time

in licentiousness and riot. Fighting with much bloodshed and often murders is frequent. Drunkenness prevails to an alarming extent and many wealthy men have squandered their estates passing them over to the constantly encroaching Chinaman. As one of the No-su said on one occasion to the writer "It is our wild hearts which ruin us."

The approach to the Christian Missionary was not the first effort made by the No-su toward self-improvement. Although their practices were so iniquitous yet there must have been left some vestige of compunction and regret, for many of the people had learned to read Chinese, and several had taken the Chinese literary degrees. An effort had also been made to enter the guild of Confucian scholars but after much money had been expended this was not realized and the No-su felt that they had been deceived. It is said that many are holding aloof from the Protestant Church for fear of similar treatment although, of course, apart from erecting their own buildings, they have paid over no money to any Protestant Missionary Society.

These efforts of the people have greatly prepared the way for the Christian Missionary. The Chinese language having become current among the people it is possible to begin teaching at once and whatever may be done in the future in regard to translation into the No-su language, at present, in the district described in this paper, it is possible to preach the Gospel of Jesus Christ in a language which is well understood by far the majority of the people.

In such preparation are we not entitled to see the hand of God ?

The two Missions working amongst these people are the China Inland Mission and the United Methodist Mission. In the district dealt with in this paper the latter Mission is perhaps the most prominent worker but in Wutingcheo which lies to the North of Yunnan Fu, the China Inland Mission is working alone. Here Mr. Arthur G. Nicholls

and his colleagues are teaching and organizing with distinguished zeal and enterprise and many hundreds, not to say thousands, of these tribes people are coming under the influence of the Gospel.

The present work of the United Methodist Mission was begun about the year 1905 when two No-su were baptized. Many years before this date some members of this race had been received into church fellowship at Tongchuan but those baptisms cannot be regarded as forming in any way a beginning of what is now regarded as the work among the No-su.

At the end of the year 1906, just after returning from furlough, the present writer was put in charge of this work. Almost his first intercourse with No-su was with some lads who had come to the Mission School at Chaotung. Two of these will this year probably finish their course as candidates for the Ministry and will next year enter upon the Probationers Course. They are diligent and able lads quite equal in mental calibre to any Chinese. Other lads are being trained in the same Institute and it is hoped that a useful native ministry will be established.

In 1907 the Rev. C. N. Mylne was appointed to take charge of the growing work and although he has not been long on the field already he has done much, by visiting, to bind together the scattered groups of believers.

There are at present more than one thousand adherents and the number is constantly increasing. Several people have been baptized and a good number of schools established. Since wine was the great stumbling block of the No-su it was made a condition of membership that a man should be a total abstainer—indeed this was the wish of the No-su themselves.

Work among a people so scattered is very difficult. Many long and arduous journeys must be taken in order that each centre may be but occasionally visited and the

teaching can be but fragmentarily and very gradually given. Nevertheless we believe that the truth will win its way amongst the people and that although Christianity may not be able to arrest the decay which has already made such great progress amongst the race and may not, as the No-su wistfully expect, revive the former glory of the people, yet the teaching and grace of our living Lord will bring hope and cleanliness and sweetness into lives which are now passed in the gloom of the deepest darkness.

CHAPTER XV.

WORK IN MANCHURIA.

By Rev. James W. Inglis, Moukden.

FEW of the travellers who cross Manchuria by the trans-Siberian Express, doing the journey in three days, give much thought to the aspect of the country away from the railway line, or to the mental and Spiritual condition of the people. Within a few years Manchuria, formerly one of the least known parts of the Chinese Empire, has become a highway of the world's traffic. The greatest war of modern times has come and gone, and with the lapse of years it is possible to survey the changed situation.

The country is now in touch with the rest of China, and the habits of the people are changing. Railways, newspapers, the imperial post, these all are influences in the making of the new era. Peking is one day's run from Moukden, and the mercantile community, always largely composed of Chihli men, is now in constant touch with that province. The Japanese railway too has brought about great changes. The Russians built it without much regard to local needs, but new towns are springing up at the principal stations, and the winter traffic by the great north road which made Fakumen famous is a mere shadow. Several towns have macadamized roads, and with these come jinrikshas and carriages. In Moukden we have electric light and telephones; many imposing buildings have been erected, in particular Government House, the Ta Ching Bank, and the Provincial Council Chamber.

The old form of government has been replaced by a scheme similar to that existing in China Proper. Instead of independent Tartar-Generals governing the three provinces, there is now a Viceroy resident in Moukden, with

provincial Governers for Kirin and Heilungkiang. The five Boards 部 of Moukden have been swept away, and seven new departments 司 instituted, whose functions do not entirely correspond to the former offices. Many magisterial districts have been subdivided; in the two northern provinces, there are new towns set down in the wilderness with little more than a yamen inside the walls.

Manchuria was formerly very backward in education, and of western learning there was none outside mission circles. From 1905, when H.E. Chao Erh Hsün came to Moukden, a forward movement was initiated, beginning with primary and normal schools. Moukden is now a great educational centre; some 4,000 students attend the various colleges of arts, law, and industry, In Kirin city there has been similar progress, but in the country things are not so well forward as in the southern province.

Turning to the life of the church, the most remarkable thing since the Centenary Conference is the Revival of 1908. Then the breath of God swept over the land. Crowds gathered to the meetings, and ere long were on their knees confessing their sins. Many during those days had a new sight of the mercy of Christ and realized the power of His salvation as never before.

What of the results of the revival? Take first statistics. In May 1909 the number of adult baptisms reported for the previous year by the Presbyterian Synod was 2,625, the next year (1910) the number was 1,947. In 1907 the Danish mission reported a baptized community of 273, but in 1910 they report 451.

A visible memorial of the revival is the weekly prayer-meeting, at which special subjects of prayer are announced, and the whole assembly kneels and prays audibly, each offering his separate petition—surely a form of worship peculiar to the East.

Of those awakened three years ago some have gone back. Probably the most obedient to the heavenly vision

are those who had no scandalous sins to confess. Some are still giving freely of their time to serve the church: some lapsed communities then revived still continue warm and zealous. The church has learnt to value conventions; and these will be continued from time to time, as was done in 1910 under the guidance of Rev. Ting Li Mei, with the same manifest blessing though not the same emotional accompaniments.

It may be added that of the sixteen native pastors nine have been ordained since the revival. This points to the fact that there has been a great increase in self-reliance as well as in zeal. The native church has found itself. In one district the various sub-stations, numbering over twenty, have formed a central fund by which they support five pastors, who divide among them the whole area of several thousand square miles.

Another work ever with us is the recovery of lapsed members. They come to us often as if they had been hibernating since the Boxer persecution; like the lower forms of organic life, which can survive lesions that would destroy a higher organism, these people have preserved a dormant sense of the truth of the Gospel, which is again aroused by some special mission.

Christian Liberality.—In the China Mission Handbook the statistics of the Presbyterian missions are given for 1893. At that date the adult membership in the Scottish mission was 1864, and the contributions $639 or 34 cents per head; in the section of the Irish mission reporting, the total baptized community numbered 579 with a contribution of $282 or 48 cents each.

The last three years report a total contribution of $93,000 or 1.97 per adult, but as the adult membership includes a fair number of non-effectives, if a carefully revised Communion roll were made the basis of calculation, the ratio of liberality would be higher.

In institutional work the Presbyterian missions are moving. The first permanent building for the Arts College in Moukden was opened in October by the Viceroy. Part of the site of this college is a free gift from the government. There were thirty-eight students in attendance during the year, of whom five graduated after a four years' course in mathematics, science, philosophy and Chinese literature. The medical college is to be built this year, and students will begin their course in 1912 (c. p. 1910 Year Book p. 221) A normal and high school for girls is also to be established.

The Scottish Mission has lost the services of two well known men, Dr. John Ross, its pioneer in Manchuria, has had to retire in impaired health after 38 years' service; and Mr. Webster has been appointed organizing secretary in Scotland, where his powers of stimulating the enthusiasm of the home church find ample scope.

Danish Lutheran Mission.—The Danish Mission has now occupied all centres of any importance in the S. E. corner of Feng Tien. Any further advance brings them up against the forest-clad mountains of the upper Yalu. They are therefore prepared to open new work in Northern Manchuria from Harbin onwards. The foreign staff has recently been strengthened and there are two native preachers in training for the pastorate.

Besides preaching and bookselling, this mission has always done a good deal of dispensary work. They have now three qualified medical men, one hospital at Antung, and a second will be erected this year at Siu Yen. In the last few years the number of Chinese workers has been largely added to, and more out-stations opened. They adopt the plan of residing in turn at the out-stations for three weeks or more, so that the Chinese helper is never left alone for a long period.

When the Danish Mission has carried out the extension now proposed, it will be difficult to find any populous belt of country far remote from a mission station. There are

however great areas in the N. E. beyond Sansing, and in the north towards the Amur, which are quite unoccupied. Whether there is sufficient population there to attract the missionary is another question. The Tungusic tribes inhabiting the Khingan mountains and the Amur basin are as yet entirely untouched.

When the Boxer outbreak took place in July 1900 the baptismal register of the Presbyterian Missions had just passed the figure of 20,000. In September 1910 the return was 21,256, so that it has taken just 10 years to make up the lost numbers. Of the present figure 12,305 are men, 5,181 women, 3,770 children; and as in the earlier stages less was done for the family than is done now, it is probable that our adult membership is not more, and our male membership is even less, than it was ten years ago.

Looking back over those past years we may see how far we have travelled. There have been disappointments as well as successes. Both may teach us lessons and help us to face the problems of the future.

In the first stage of any mission it is almost inevitable that converts should be too readily admitted to baptism. It is so difficult to win any at all, that the surrounding darkness makes them seem bright by contrast; and in the case of those baptized in the country it would serve little purpose to keep them back for instruction, for there is no one there to instruct them. Hence the frequent experience —as an agent once said—the first members in a station are only the scaffolding of the church.

If not many came into the church for actual help in lawsuits, there can be no doubt that a great number found their way to us as a precaution to ensure a quiet life. The persecution swept this class before it, and those who came back to us again hung on discontented and indifferent. We are not now exposed to the same danger. The people are better governed, and the officials have a clearer idea of

the real purpose of Christian missions; best of all, the Chinese Christians have a new ideal of the kingdom of God.

A glance at the map will show that, compared with most of the provinces of China, the missionary force is here but a thin and scattered line. It has always been a feature in Manchurian work, the number of out-stations worked by Chinese evangelists, and their distance from the central station. Various causes have led to this—the migratory habits of the artisan and mercantile classes, the opening of new lands for settlement, and the great distance at which the influence of central chapels and hospitals made itself felt. One circuit had attained to the number of twenty such out-stations, distant 200 to 500 *li* from the superintending missionaries, before they were able to occupy it for residence. Hunchun on the Russo-Corean frontier is still a dependent of Kirin 1,000 *li* away. The subdivision of districts means less time spent on the road, but as the staff has increased so have the out-stations—in the Presbyterian missions there is an average of fifteen for each evangelistic missionary.

The obvious result of this situation has been that much has had to be left to develop itself naturally. The local evangelist or deacon has had it a good deal in his power to make or mar the work. Sometimes scandals and abuses have gone on undetected, and the early promise of the field has been blighted. Yet there have been bright examples of faith and patience, where communities cut off by war and anarchy from intercourse with the mother church have still held on their way steadfast and unmoveable.

The general outcome is that the native church has learnt to manage its own affairs. In some cases there is a tendency to resent foreign interference, and to restrict the missionary to controlling what he pays for. We do well to assert principles and leave details alone; we can do more

by holding up a high Christian ideal than by continually asserting our own authority.

In the last issue of the Year Book (pp. 186-187) the contrast is emphasized between pastoral and evangelistic work. I should say that the best method of evangelizing is just through pastoral work. Quicken the native Christians till they hear the cry of the destitute world around them, raise their life so that they shall not dilute or corrupt the Gospel message, and then they will give it forth with more acceptance than any foreigner, however skilled he may be in the language.

The Educational situation offers an interesting problem. The Church primary schools are going to have a struggle for existence. They have been left to local resources, with the result that they cannot compete with the government schools in buildings or equipment, and they cannot pay the salary required by a qualified teacher. This means that the Christian village school is less efficient than the Confucian. The people submit to this rather than be forced into Confucian rites, but in some parts these rites are a dead letter and the Christian boys go to the government schools, from which the pupil cannot be withdrawn after he is once registered.

The influence in these schools is said to be mainly agnostic. The children are lectured on the folly of idolatry and at the same time warned against Christianity as another form of superstition. But I was present at a Church opening where the staff of the government schools attended, and one speaker owned the indebtedness of the country to the Church for dispelling superstition.

Moukden is so important as an educational centre that a new missionary has been appointed to begin special work for the student class, in co-operation with the Y. M. C. A. who contemplate establishing a branch here.

The educational revival has so far helped our girls' schools. At first there was a move to the government

schools, where the influences were found to be distinctly unfavourable to the Christian life. Now there is more demand for schools than the mission can supply; where the school is under the direct supervision of our ladies, the accommodation is overtaxed, and even outsiders are willing to send their girls to be taught. One lady found her course so popular that she made a rule forbidding girls to remain after the age of 25.

As I write we are still in the shadow of the plague. It has closed our schools, hospitals, and Churches. The medical men have come to the help of the government, who have learnt to trust them, and who recognize them as the true friends of China and of humanity. We have lost our youngest worker Dr. Arthur Jackson. He came out in November, after a distinguished University career, to undertake work in the new Medical College. On the 25th January he passed away, after one day's illness, having contracted the plague during his inspection of coolies at the railway station.

He has left with his friends a bright memory, and the sadness of defeated hopes. But who can say to what high purposes God has called him in the heavenly home? Here it may be that the sacrifice of his death will still speak to the people, and that his grave will be as Calvary brought near them, with its undying message "Greater love hath no man than this."

CHAPTER XVI.

THE WORK IN FORMOSA.

The English Presbyterian Mission in South Formosa.

By Rev. Wm. Campbell, F. R. G. S. Tainan.

A GLANCE backward shows that the missionary work carried on by Dutch pastors among the aborigines of Formosa continued for 37 years till it was entirely stopped by adventurers who came crowding from the Chinese mainland in 1661.

The English Presbyterian Church resumed this work during the summer of 1865, and her 94 stations are now to be found scattered over the level western side of the Island as far north as the Taikah River, among the villages of the East Coast, and on several islands of the Pescadores group.

Evangelistic work has ever had a prominent place given to it in the Mission, but recent facilities for travelling by railway and on trolley lines have tended to limit the amount of such work. Another change is that the Japanese police often object to the former practice of holding open-air meetings in towns and villages; but we really cannot complain of the authorities in this respect; one instance of their generosity being seen in the permission given to erect a temporary hall for preaching to crowds of visitors who came to the Exhibition which was held in Tainan City last month. Not fewer than 10,000 people must have attended those meetings, and "the day" alone will declare what good was done amongst them, and amongst our native brethren when making vigorous use of the opportunities thus placed before them.

What concerns us most now is the feebleness with which the educational department of our work is carried on, this being made apparent by successful efforts which the Government Schools are making to bring all kinds of secular instruction within reach of the people. Although there are now (April, 1911) the names of 3870 adults and 3240 children on our baptisimal rolls, we have only some two or three permanent congregational schools, and the missionary sent out to superintend the educational work of the mission resigned three years ago, but a successor has not yet been appointed. Even our humble Theological College counts for little, the High School for boy boarders at headquaters in Tainan is merely a good Elementary School, while no part of our work causes us more anxiety than the comparative inefficiency of the 58 preachers scattered among our 94 stations.

On the other hand, it is most noticeable the extent to which our intelligent young Church members are betaking themselves to the money-making sale of medicines, and practice of the healing art. Some of them work in an irregular way without the necessary license, and others go through an expensive training in the Government Medical College at Taipeh before obtaining their degree. It may further be noted here that the medical work of the Mission has considerably developed since the Japanese took possession of the Island in 1895. This is seen in (1) doubling the number of in-patients and a much fuller equipment of the Hospital in Tainan; (2) the erection of commodious Hospital premises in Chiang-hoa; and (3) the erection of a doctor's house and conversion of the community Institution at Takow into a Mission Hospital. Proposals have also been made for establishing similar Hospitals in Kagi and on the East Coast.

What may be looked upon as a question of premier importance for the English Presbyterian and the Canadian Missions in Formosa (which divide the whole Island between them) is raised in the Report of Commission I of the recent Edinburgh Missionary Conference, and it may be helpful if greater publicity be given to it by quoting the following paragraphs from that Report: "It would obviously be of advantage if these two contagious Presbyterian Missions were united as are the Scottish and Irish Missions in Manchuria. There ought to be one strong Theological College instead of two small ones, each inadequately manned. The placing of such a Union College in the middle part of the Island would leave the normal, upper, and lower schools to be carried on by each of the missions within its own boundaries. At present both missions have educational and medical institutions which are being improved and are in the heart of their constituences. Whilst each mission cultivates different phases of mission work, the chief characteristic of both has been the development of a native ministry. The English Presbyterian Mission has four ordained and forty-six unordained native pastors. The Canadian Mission in the North has sixty native pastors, five of whom are ordained. This feature of the work can be developed indefinitely until the needs of the entire population are met by the Native Church. Doors are open and the people responsive. But there is need of further educational facilities for the training of men. The advent of the Japanese has proved helpful. They have introduced a progressive government, and have established public schools. This has both raised the standard of education required by the native ministry, and made it possible to get students for the ministry with higher educational attainments. The Japanese have expended much money on hospitals and

medical education, greatly to the relief of suffering. Their policy in this respect tends to obviate the necessity for any further development of medical missions, and calls for giving increased attention in the future to the evangelistic, pastoral, and educational branches of the work."

On request of their respective Home Boards, the two missions carefully considered the question herein raised but came to the conclusion that, while the arrangement seemed to be an ideal one, it would be impossible to unite in founding a Union Theological College in Mid-Formosa. The main reasons given for this decision referred to the past history of the two missions, the fact that a large college with many unoccupied rooms had been provided in Tainan with a view to the future, that missionaries engaged in pastoral and other forms of work would thereby be debarred from intercourse with the students, while the students themselves in Mid-Formosa would require to carry on evangelistic work away from their own part of the field. It should be added that Taichu (臺中) has a larger population than any of the other Prefectures in Formosa.

The missionaries saw their way more clearly to the setting up of a Union Anglo-Japanese College in Mid-Formosa; although even this proposal was strenously opposed on account of the expense, and the opinion that it would be better for secular education to be left in the hands of the secular authorities, who are willing and anxious to do their duty in this matter. During the discussions, attention was called to the extraordinary want of progressiveness in the South Formosa Mission.

Our official staff with the year of arrival in Formosa is as follows:—Revs. W. Campbell, 1871; T. Barclay, 1875; D. Ferguson, 1889; A. B. Neilson, 1895; H. Moncrieff, 1909, (after having been for eleven years connected with our Mission in Amoy); W. E. Montgomery, 1909; Drs. Landsborough, 1895; J. L. Maxwell, 1901; Misses Butler

and Stuart, 1885; Barnett, 1888; Lloyd, 1903; Learner, 1909. A new Hospital nurse is already on the way, while enquiries are now being made for an educational missionary, and a medical colleague to be stationed at Tainan.

The following is a copy of the latest published Statistics of the Mission:—

Communicants on the Roll at 31st October 1909		3,446
Additions:—		
Adults baptised	270	
Baptised in infancy, received to communion...	35	
Restored from suspension	10	
Come from elsewhere	10	
Total Additions...		*325*
Deductions:—		
Deaths	89	
Suspensions	20	
Gone elsewhere	50	
Total Deductions		*159*
Net increase in number of Communicants ...		166
Communicants on the Roll at 31st October 1910		3,612
Members under Suspension		193
Children on Roll at 31st October 1909 ...	2,899	
Baptised during year	396	
Total Baptised children		3,190
Total Church Membership at 31st October 1910		6,995

Native Church Givings during 1909, $13,300.

Native Ministers, 4; Elders, 119; Deacons, 187.

THE NORTH FORMOSA MISSION.

By a Committee of Presbytery.

The territory for which this Mission is responsible, has a population of about one and a quarter million people, in the northern part of the Island of Formosa. Of these, there are probably about 1,000,000 Amoy-speaking Chinese, about 200,000 or more Hakka Chinese, a few thousand Pepohoan or "level-plain aborigines," and perhaps 30,000 or 40,000 unsubdued aborigines in the hill-country.

The founder of the mission was the Rev. G. L. Mackay, who was appointed by the Canadian Presbyterian Church in the autumn of 1871 and arrived in Formosa in March 1872. During the first thirty-three years of the mission, there were never at the same time more than two missionaries on the field, and several times only one. But in spite of such inadequate numbers on the staff, a large evangelistic work was established.

In the year 1905, a change of policy was inaugurated by a considerable increase in the number of the staff, which at present date numbers four married missionaries and their wives, and four unmarried lady missionaries. Thus the staff which for a long time had been altogether too inadequate in numbers to give sufficient supervision to a steadily growing work, has been considerably strengthened during the last five years. Several more missionaries are still required, however, to develop the work of the mission in accordance with the present policy.

During the first thirty-five years of the mission, the characteristic feature of the work was distinctively evangelism, and the training of a staff of evangelists. Up till the year 1907, no purely educational work was inaugurated. It is true that as early as 1883, the Girls' School was built, but those trained in it were largely the wives and families

of the evangelists in training. It was not what is known as Girls' School work in other missions. In 1907 this Girls' School was renovated and opened for regular Girls' School work. By 1909 the capacity of the building was taxed to the utmost, and plans are now under way to greatly increase the accommodation in this department. In 1910 a Women's School was built and opened. It too has commended itself to the Chinese, and the number of applications for admittance during the first two terms was larger than the accommodation.

A felt lack in the Mission is a good secondary school for boys. It is the fixed policy of the Mission to establish such a school as soon as it is possible to secure a fully qualified missionary to organize it.

The late Dr. Mackay had some practical knowledge of medicine which served him in good stead when on his itinerating tours. In conjunction with the community doctor, he also operated the Mission Hospital, which was a source of much helpfulness to the Chinese in those days when there was very little medical skill on the island. At the present time the situation is somewhat different, for the Japanese have established well-equipped hospitals throughout the Island. In spite of this fact however, there is abundant work and opportunity for a good mission hospital. Hence we are this year erecting a new hospital in the important centre of Taipeh, to carry on the work of the present somewhat out-of-date hospital in Tamsui.

The first two decades of the Mission were marked by the steady spread of the Gospel and the planting of churches. In the second two decades, these have continued to be the main features of mission work, but owing to various causes, development has been more retarded. Among these causes retarding the growth of the Church, we might mention three of special importance,

(1) An insufficient staff to carry on an aggressive policy of evangelization.

(2) Lack of proper educational facilities for conserving the results of the early period of successful evangelization.

(3) The general chaotic condition of society following the taking over of the island by the Japanese, which continued to a greater or less extent for several years.

All these causes are now to a large extent removed and the Mission may look forward to a period of more continuous progress. Of course, the enumeration of causes of retardation or progress is after all but relative, inasmuch as all progress must ultimately depend on the presence of the Spirit of God.

In the autumn of 1908, after much careful thought, the question of transferring part of the mission institutions to the important centre of Taipeh was brought up for discussion in the Mission Council. After a careful sifting of the evidence, for and against, the facts were laid before the Home Board. The unanimous decision of the Board was to the effect that the mission headquarters should be transferred to Taipeh. Taipeh is a city with fifteen times the population of the town of Tamsui, and lying in the centre of a very fertile and populous plain. At present a large site has been secured a short distance outside the city limits, and preparations are being made for erecting a new hospital and a new theological college, and two mission residences. It is the policy of the Mission to gradually concentrate the larger body of missionaries in this most important centre.

During the year 1910 the work of the Mission was not characterized by any developments of a new or special nature. There has been normal development in most departments and a steady growth of the work as a whole. This is seen both in the increase in the number of communicants and adherents, and in the steady if slow growth in the matter of self-support. There are now seven congregations where church ordinances, including the salary of pastor or evangelist, are supported entirely by native

contributions. There are also a good number that contribute all ordinary expenses and a part of the evangelist's salary. The total contributions of the Chinese Church for the year for all purposes amounted to yen 6,306.85. The total number of communicants added during the year, apart from those by certificate, was 127; of these, 84 were adult baptisms, and 43 on profession of faith of members baptized in infancy. In the medical department, the number of in-patients was 426, out-patients 4,894; the total number of treatments was 28,496, with 577 operations, 192 of which were under anæsthesia.

In the Mission Schools, the total number of students and pupils was as follows:—

Theological College	23
Girls' School	47
Women's School	15
Total	85

In the year 1909 a fund was started by the Chinese Church to begin gospel work among the savages of the hills. As yet it has been impossible to begin this work owing to the reluctance of the government officials to grant permission. But a small beginning in work for the aborigines has been made in other directions. Two savage girls were induced to come to the Girls' School during the year. Also in one of our stations in the foot-hills, a savage who has heard the Gospel for some time was received into full communion. He showed a knowledge of the doctrine of salvation in no wise inferior to many of his Chinese brethren in Christ, and was able to read the Scriptures in the Chinese romanized form.

While the work of the year has not been characterized by any remarkable developments, yet there are causes for thankfulness to Him Who is the Head of the Church, for the progress that has been made. The outlook for the

future is also hopeful, both because of the readiness of the people to listen to the Gospel, and because of the increasing number of young men who are offering themselves for training in the Theological School and service in the Master's work.

Staff of Missionaries.

North Formosa Mission, Presbyterian Church in Canada, February, 22nd, 1911.

	Date of Arrival.
Rev. Wm. Gauld, B.A., and wife	1892.
Rev. J. Y. Ferguson, M.D., C.M., and wife	1905.
Rev. M. Jack, M.A., B.D., and wife	1905.
Rev. D. MacLeod, B.A., and wife	1907.
Miss J. M. Kinney, B.A	1905.
Miss H. Connell	1905.
Miss M. G. Clazie	1910.
Miss L. M. A. Adair	1911.

CHAPTER XVII.

WORK IN THE KWANGTUNG PROVINCE.

By H. V. Noyes, D.D., Canton.

IT is now about forty-five years since missionaries ceased coming to China in sailing vessels, by way of the Cape of Good Hope. The last missionary of the American Presbyterian Board who came by that route came in a barque of 650 tons, and arrived in Honkong after what was then considered a quick voyage of 105 days. Forty of such barques could be packed into each of several ocean palaces that now cross the Pacific in less than a month.

The change which has taken place in the comfort and speed of coming to China is not greater than the changes which, during the same period, have occurred within the Empire, whether we consider her commercial, political, educational or religious life. Our present purpose is to discuss only the changes in her religious condition, and the influences and forms of work which have contributed to such changes.

Any one who, forty-five years ago, had ventured to predict the situation exactly as it now exists would have been thought dreaming rather than prophesying. And yet the Church membership to-day is certainly more than one hundred times what it was then, and every well informed person knows that Christian influence has gone far beyond what is indicated by statistical tables.

The present paper is limited to a view of what has taken place, and what now exists in the Province of Kwangtung, with its area of 99,970 square miles, and its population of 31,865,000, with an occasional glance into Kwangsi whose area is 77,200 square miles with a population of 5,142,000.

Until after 1866, the mission work which centers in Canton was almost entirely in the city or its immediate neighbourhood, where the Church membership was probably within 100. Very few were the lamps that shot any gleam of light into the gloom that shrouded the rest of the province. German Missions had begun work at some points in the interior, and Dr. Graves of the Southern Baptist Mission made visits up the West River, remaining for a month or more at a time at Shiuhing, the old provincial capital, and the same at Wuchau, 200 miles from Canton, and just over the border between Kwangtung and Kwangsi.

The main work however was in the great city. Daily street preaching is what the missionaries did most faithfully in those early days, and with little Chinese help. Fortunate was the man who could have even one Chinese preacher to labour with him. The harvest did not come speedily, but the seed was widely sown. Of the one thousand or more hearers in the chapels, on any one day, a large representation had come from outside villages.

Later came itinerating, to which the province easily lends itself. The great delta, between Canton and the sea, is cut up in every direction by water courses. The West river can be navigated in Chinese boats for more than 800 miles, the North river 300, and the East river as far. To the multitudes, accessible from these streams, missionaries preached and everywhere scattered books and tracts. The Bible Societies have also pushed their work in every direction so that the Sacred Word is having its quiet influence in an uncounted number of families where the evangelist has not yet come. Thus were broad foundations laid.

On these foundations have since been established stations where foreign missionaries reside, out-stations with resident Chinese preachers, and, connected with these

stations, schools, hospitals, chapels, and Churches. Of the special work of individuals we cannot now speak particularly but can only attempt a brief survey of Mission stations.

Hainan. An island, seventeen miles from the mainland, occupied only by the A. P. Mission (North). Missionaries reside at three stations. (*a*) Kiungchau with its sea-port Hoihow. At Hoihow, during the year, the "Carl C. Jeremiassen Church" was erected, a memorial of the pioneer missionary of the island. It is a beautiful building and will seat 500. A fine hospital is near, where most thorough work is done, and the same may be said of the hospitals at (*b*) Nodoa and (*c*) Kachek. With the evangelistic work at these three stations are connected boarding schools for boys and girls in successful operation. At Kiungchau, the "Albert J. Pitkin Memorial" for the Girl's School has just been erected. The total number of missionaries on the island is twenty. In this paper such totals include the wives of missionaries as well as single ladies.

Swatow. Has two long established Missions.

1. That of the Presbyterian Church of England. It is well known to have been, from the beginning, thoroughly systematic in its planting and care of Churches, hospitals, and schools, and to have been eminently successful in developing self-support. The field is occupied by missionaries located at five points, two of which are among the Hakkas. The mission has made extensive and very efficient use of hospitals. We can only give brief statistics to show the evangelistic and educational situation. The number of missionaries is forty-four; Theological Colleges, two with a total of thirty-three students. One of these colleges is in the Hakka-land. Ordained Chinese Preachers, seventeen; Preachers, eighty-four; Organized Congregations, thirty-eight; Unorganized Congregations, eighty-eight; Number of Communicants (in

1909) 4,468. Books and tracts have been continually prepared and printed, and much use has been made of the Romanized Chinese.

2. The American Baptist Foreign Mission Society. (formerly Baptist Missionary Union). Our information is mainly a very full table of statistics. These indicate an extensive and carefully managed work. Dr. Foster writes as follows "We have now in addition to the original plant here where Dr. Ashmore lived, four other centers where missionaries reside," and again "The last two sessions of our annual Missionary Conference have been sessions of great profit and united council. All are working together for the whole field irrespective of personal interest for individual portions thereof." The number of missionaries is forty-six; one Theological College with thirty students; Chinese ministers ordained and unordained, eighty-nine; Organized Churches, 105; Communicants, 3,363; Sunday School scholars, 3,525; Hospital, three. The contributions of the Chinese amounting to $13,525 indicate an encouraging amount of self-support. West of the above missions are the Basel Mission and the Rhenish Mission* but their headquarters are in Hongkong and their work will doubtless be reported from there.

The following refers to localities cared for by missions whose base is in or near Canton city.

The Delta. Is a rough triangle measuring about 100 miles on each side and having Canton at its Northern apex. It includes a large part of seven districts. From five of these goes almost all the emigration to Canada and to the U. S. A. including Hawaii. As late as 1870, this field was untouched. There was not a single Christian school, or chapel, or preacher, in the whole dark region between Canton and the sea. Now there are few places from which

*See Chapter XIX. The work of the German Missions.

a chapel cannot be reached by a walk of twelve miles which is considered a very moderate distance by Chinese. There are three stations with resident missionaries (*a*) In the Shuntak district, the United Brethren Mission occupy the large city Siulam. (*b*) In the Sanui district, the Canadian Presbyterian Mission has its headquarters with residences, hospitals, etc. (*c*) The Southern Baptist Mission has also one married missionary and one unmarried in the same city with out-stations at other points. Large portions of the field are superintended by missionaries living in Canton. The Church Missionary Society has chapels and churches in Heungshan, Sanui, Shuntak and Hokshan; the American Presbyterian Mission has extensive work in the Shuntak, Sanning, Hoiping, and Yanping, districts, with schools, chapels, and Churches. The American Board has similar work in the same districts, as also the English Wesleyan Mission. The Berlin Mission has chapels in Shuntak.

Between the Delta and the peninsula, opposite Hainan, there are two river basins, walled in on either side by high ranges of hill and each having a population of not less than 1,500,000. They are occupied by the American Presbyterian Mission. The resident station of the first field is Yeungkong with three families and one single lady. The last annual report states, "This year our helpers number four preachers, five teachers and one colporteur. We have also four good Bible-women and three women teachers. In seven of the nine chapels we have schools which are to be feeders of the anticipated boys' boarding-school. In the city there is a flourishing day and boarding-school for girls; and also a well equipped hospital with an annual attendance of more than 6,000 patients. The number of communicants is 436.

The second river basin has until quite recently been looked after as an out-station of Yeungkong. But last year Rev. C. F. Patton and Mrs. Patton, who is a physician, moved to its central city, Kochau, where land has been

acquired for residence, chapel and dispensary, and plans have been made for effectively exploiting the whole field. The people, including gentry and officials, are unusually friendly and the prospect is bright. There are schools connected with every chapel and the Church membership is 389.

The peninsula of Leichau is a neglected field. Beyond, at the extreme West of the province, the Church Mission has a station at Pakhoi. There is a large medical work carried on here a special feature of which is the care given to lepers. There is one general hospital and two for lepers, one for men, and the other for women.

For the large remainder of the province we must be content to note principal locations and only a very general statement of what they are doing. Twelve miles from Canton is the mart of Fatshan with 500,000 people. English Wesleyan Missionaries reside here and the London Mission has an out-station. Up the West river 75 miles farther, Shiuhing has missionaries of the Church Mission and the Southern Baptist Mission. Another long stretch and we find the headquarters of the Reformed Presbyterian Mission at Takhing. At Wuchau, 200 miles from Canton, are the Mission stations whose main efforts are in the province of Kwangsi viz., English Wesleyan, Southern Baptist, and the Christian and Missionary Alliance. The latter has a number of other stations in Kwangsi where missionaries reside. The Church Mission also has a station at Kweilin.

Up the North river 150 miles at Yingtak, the Southern Baptist Mission has a station with clerical and medical missionaries, and out-stations between Fatshan and that point at the larger towns. One hundred miles farther, where the branches of the river unite, at Shiuchau-fu is a station of the English Wesleyan Mission with its out-stations. Still farther, the Berlin Mission has some six stations stretching nearly to the North East boundary of

the province. Near the North West boundary is the Lienchau station of the American Presbyterian Mission. Near Canton on the North, is the field occupied by the New-Zealand Presbyterian Mission. Besides ordinary duties, the missionaries have last year been erecting residence, chapel and school buildings. The Berlin Mission has a station somewhat farther away and the London Mission an out-station.

Up the East river, is a station of the American Presbyterian Mission at Sheklung, of the Rhenish Mission at Tungkun, and still farther of the London Mission at Poklo. The Church Mission has a prosperous out-station in the Tsangshing district. The Scandinavian American Mission has a Mission in Canton and is doing itinerating work.

Results Accomplished by the Above Missions.

It would take a long paper to write it all but in short compass no better indication of its scope can be given than the following statistical statement compiled for the Canton Missionary Conference, and kindly furnished by the Rev. A. Baxter of the London Mission.

Summary of statistics of missions that centre in Canton.

Stations (with resident foreign missionaries), 51; Organized Churches, 155; Preaching Stations (with resident Chinese preachers), 381; Out-stations (with no resident preachers), 228. Staff: Male missionaries, 125; Lady missionaries, 180; Ordained Chinese Preachers, 41; Preachers and Teachers, 522; Bible Women, 196. Baptisms for 1910: Adults, 1869; Children, 394. Total membership, 27,179.

Education. Theological Colleges, seven with 176 students; Training Schools for Women, seven with 176 students; Boarding Schools for Boys, twenty-three with 1051 pupils; Boarding Schools for Girls, 21 with 945 pupils;

Day Schools (including both Boys' and Girls'), 204 with 5913 pupils. Sunday Schools, 98, with 4,986 scholars (Returns incomplete).

Medical Work. Foreign Physicians, 26; Chinese Physicians, 9; Hospitals, 7; Dispensaries, 21; In-Patients, 4,480; Out-Patients, 88,333.

Finances. (In Hongkong and local currency) Evangelistic work, $45,087.81; Educational $7,008.00; Medical: $45,457.26; Making a Total of $97,553.07.

Institutions in Canton City.

Theological Colleges. The following missions have them:—The English Wesleyan, the Church Missionary Society, the Berlin, the London Mission, the Southern Baptist—which also has a flourishing High School with about 100 students. The one additional is the Fati Theological College. This grew up under the care of the American Presbyterian Mission which owns the plant, but is now practically a Union Institution. Recent arrangements have been made with the New-Zealand and the Canadian Presbyterian, the United Brethren and the American Board Missions by which their theological students are placed here, and with a friendly agreement in regard to teaching and management. A High School on the same plant gives preparatory instruction. Its last report says: "Ten students have this year received the first diplomas ever given. These stand for successful work done in Mathematics through Plane Trigonometry, Elementary Zoology, Chemistry, Physics, Physiology, Astronomy, Geology, Chinese Literature and History, General History, Elementary Psychology, and Bible work, including Old Testament History, a course on the Prophets and the Pauline Epistles."

Union Medical College. Plans for this have just been completed by the South China Branch of the China Medical

Missionary Association. It is formed by Missions joining with the work of the University Medical College which takes the lead, and is affiliated with the Canton Christian College. It has a fine field and the prospect of an able Faculty.

The Canton Christian College has been adding substantially to its buildings and enlarging its work. Special religious services have recently resulted in a goodly number joining the Church. Whole number of students at the College plant, 151; At affiliated schools, (not including Sunday School), 166. The Medical Missionary Society's Hospital is going on much as usual with considerable increase in its receipts. Its educational work will probably be merged in the Union Medical College.

The A. P. Mission has a fine plant for Women's Medical Work, which includes a hospital, a Training School for Nurses, a dispensary and a Woman's Medical College which sends forth graduates who are in great demand.

Girls' Boarding Schools. The American Board has one with 44 students; The U. B. Mission one with 50; The Southern Baptist one with 149, and has also a Training School for Women with 62 students. The A. P. Mission has "The True Light Seminary" which reports 84 in the Primary department; Intermediate, 60; Normal Preparatory, 34; Normal, 40; Women's department, 94.

The John G. Kerr Refuge for Insane. The number of inmates received is limited only by its capacity. 260 patients are now packed into accommodations calculated for less than 200. Of the number discharged during the time covered by the last report 40 per cent went home cured. The institution has the good will of all and the officials are giving it substantial support.

The School for the Blind has secured a fine plant, erected commodious buildings and is enlarging its scope to include boys as well as girls.

The U. B. Mission has a Home for Foundlings with 14 inmates and has just established an orphanage.

It would be a pleasure to refer to the work of other Interdenominational or Union movements, such as the Y. M. C. A. working efficiently in its sphere, the British and Foreign and the American Bible Societies, the recent enlargement of the London Religious Tract Society by including the representatives of all missions in its management, the establishment of a branch of the International Sunday School Union, etc. But these organizations will be dealt with in other chapters of the Year Book.

There has been, during the past year, a marked increase of interest on the part of leading Chinese Christians in securing a more general and faithful study of the Bible, a more conscientious observance of the Sabbath, and a feeling of larger responsibility on the part of the Chinese Church in maintaining its work and extending its influence.

The general attitude of the people towards missions is probably more favorable than a year ago. When a short time since the Viceroy closed the gambling shops with a vigorous hand, in some localities invitations were sent to Chinese preachers to come and lecture in public halls commending good moral conduct.

CHAPTER XVIII.

THE JUBILEE OF A MISSION.

(The United Methodist in North China.)

By Rev. Geo. T. Candlin, Taigshan.

THE beginning of this Mission may be dated from the month of June, 1859. During that month the Methodist New Connexion Conference held its Sessions in Manchester. The delegates clerical and lay in equal numbers came up to the Annual gathering full of hope and enthusiasm. For the Church they represented was on the whole in a very prosperous condition. It returned that year an increase of very nearly 3,000 members, a large increase for so small a church. The finances of the church were in a flourishing state. It had a mission in Canada the rapid growth of which filled the parent Church with joy and pride. The Conference had before it sanguine schemes for home extension. But among the numerous important items of business that came before the Conference the proposals of its Missionary Committee for sending missionaries to China took first place in the interest and enthusiasm which they called forth. To many of the leaders of the Church the proposal to undertake a mission to China seemed wild and venturesome in the extreme: but the Committee had made up its mind, and was ready with one carefully chosen instrument—John Innocent. In the appointments of that Conference stood the entry—Foreign Missions, China:—John Innocent and another. Within a month of the holding of Conference the other one was found, and accepted by the Committee—William Metthorpe Hall. Both of them were Sheffield men, and as their subsequent history showed, the Committee could not possibly have made a happier choice.

Before proceeding with the story of their mission it may be well in a few words to indicate distinctly the nature and position of the Methodist New Connexion Church as a branch of the church universal. As its name declared it was a Methodist Church, one of the smaller members of the Methodist family which then counted about seven or eight households. Its total membership at that time was only 25,000. Its doctrines were identical with those of the other Methodist bodies—"Methodism never split on doctrine"—a liberal, Arminian Theology, laying chief stress on personal experience and Evangelistic in aim and spirit. Its constitution was essentially Presbyterian in character. It was the first off shoot from the parent body, known as the Wesleyan Methodist Church. One is inclined to say that all the divisions of Christendom from the beginning have been due to intolerance on the part of its conservative members. The unreasonable insistance upon law and order is responsible for more disorder and disunion than anything else. It did not lightly leave the parent body, in fact it was turned out. That accounts for its name which is a puzzle to some. Methodism did not then call itself a church, it called itself a Connexion. This was the NEW Connexion founded in 1797 only five years after the death of Wesley. It stood for the right of its ministers to administer the Sacraments, of its people to meet at such hours as were convenient to themselves irrespective of Anglican Church services, and above all it stood for lay representation in all its courts of business. It was democratic from its beginning. Such was the parent of this North China Mission now merged by union with two other Methodist bodies 1907, into the United Methodist Church and the mission is already affiliated with those in Wenchow, Ningpo and Yunnan.

John Innocent arrived in Tientsin on April the 4th, 1861. But it must be borne in mind that together with Mr. Hall he had been in Shanghai fully a year, they having arrived there on 23rd of March, 1860. Mr. Innocent had

come to Tientsin alone, as he tells us, because "he had not enough money to pay his rent in Shanghai, and bring on his wife and child." It took twenty days on a sailing ship, the Maryland, to get from Shanghai to Tientsin. But that was nothing. They had taken fully five months to come from England to Shanghai on the "Heroes of Alma" to say nothing of its having very nearly foundered before they got out of the Channel. He found Dr. Blodget in Tientsin. Dr. Blodget had come "on his own." He had left Shanghai to return home on account of sickness but at Yokohama encountered a supply ship the captain of which offered him a passage to Tientsin. The adventure tempted him and he arrived in Tientsin September 28th, 1860. So that he had been in Tientsin four months before Mr. Innocent arrived. It was the time of Lord Elgin's Expedition and the city was in the possession of English and French troops.

Old Tientsin was quite a different place from the Tientsin of to-day. With the exception of the troops there were very few foreigners here, and they had but just come. The Chinese city itself was much smaller and looked far more squalid than now. There were no roads. The streets were deep in mud in the rainy season, and in dust the rest of the year. There was no Bund. The British and German concessions were a mud swamp. The French concession was cabbage gardens. Along where the Russian and Austrian concessions stretch were the salt heaps. The mud rampart, the Wei Tzü, still traceable, was just newly thrown up. The city was foul with nauseous drains. Then as now the forest of junk masts was in evidence, and there was a large Chinese trade, but the foreign Import and Export trade was but just being born. The Roman Catholic Missions were outside the city, but the Cathedral was unbuilt. To merchant and to Protestant Missionary alike the whole north was an unexplored Hinterland. The *North China* Daily News was published in Shanghai and still retains that anomalous title.

It was touch and go whether we should come to Tientsin at all. The two brother missionaries, started, like Paul and Barnabas, full of comrade-love for each other, but the very zeal with which they threw themselves into their great errand came near to making a breach between them. Fortunately Mr. Innocent had no mark that he could not part from, and there was no Silas to accompany Mr. Hall. But eyes had been cast on the famed city of Soochow. Before they left England it had been suggested to the Committee as a centre, and while in Shanghai they had made more than one visit to it though at the time it was the centre of the great T'aiping disturbance. Hall was all for Soochow. However after much correspondence the Committee at home settled the controversy for them, and when on the 2nd of September, Mr. Hall arrived in Tientsin coming as he said with "a good heart," it was at length clear that they had "come to stay." Dr. Stanley, of A. B. C. F. M. (lately deceased) arrived in Tientsin in 1863 taking the place of Dr. Blodget who went on to Peking. Mr. Lees, of the London Mission, arrived, I think, in the same year to replace Dr. Edkins who also went to Peking. Innocent, Stanley, Lees, these three were for many years the Patriarchs of the Missions established from Tientsin as their centre. As Dr. Blodget was the first to appear on the ground perhaps we should count him in and reckon these four fathers as the forefathers of Tientsin missionary workers.

Within five years of the arrival of Messrs. Innocent and Hall a strong Chinese Church was established. In 1866 it had four chapels, (our first chapel was just north of the Drum Tower), two day-schools, a Boys' Boarding-school, a Girls' Boarding-school, a small blind school, twenty-four baptized members and seven probationers. Our first member and first Chinese worker came to us from Shanghai. Hu En-li, was a man of remarkable character and ability, one of our workers from the beginning, to whom we owe very much of our early success. He

eventually became our first Ordained Chinese Pastor, but this was not until 1880. His son Hu Tzü-en was one of our earliest baptisms, and was also for many years an acceptable worker among us.

The most arresting fact about this little church was the high quality of its membership. At no subsequent period could we again show so high an average of excellence. Every member counted in those early days. Persecution ensured their sincerity. No man could then lightly become a Christian. There is practically no persecution now. It may be made a question whether a convert is exposed to any more unpleasantness on that account than a convert in England. The social and even domestic ostracism of those times made it a stern reality. So far as natural causes go this was perhaps the chief reason why we got such fine men. The names of the first ten persons baptized during those five years are as follows in their order:—Wang Ssü T'ai, Yü Ching Po, Wang Yi Hua, Ting Hsin P'ei, Chang Shao Shüen, Tso T'sui Ch'uen, Chao Ch'i Lung, Chang Ch'ih San, Hu Tzü En, Li Wan Ku. The first and the last of these names were chapel-keepers, really illustrious for their zeal and labours. Li Wan Ku was worth two ordinary evangelists. Five of them became distinguished preachers. One of them was the grand-father of a preacher who was counted worthy of Ordination. Another, Chang Shao Hsien, was the greatest book-worm the mission ever had. Wang Yi Hua who was an old man when he joined us, died in 1873. He was a fine scholar, held official rank, and became a most remarkable preacher. Chang Ch'ih San, who from the beginning was the Chinese Tutor of our Training Institution up to 1907, was well-known and greatly revered among all the older missionaries and Church members in Tientsin, a man of most unusual gifts and graces. He took a chief part in training our young preachers for forty-four years.

In 1866 came the call to Laoling and the mission entered upon its most brilliant and romantic stage. The story of the "Old Dreamer," Chu Tien Chüen, and the wonderful results which followed his visit to Tientsin and the commencement of work in Chu Chia Tsai, then four days journey south of Tientsin, entered into the annals of missions in China as a most fascinating story of missionary success, which arrested general attention and was the signal to several other missions as well as our own to commence work in the interior.

Mr. Hall was the first to pay a visit to Chu Chia and his characteristic enthusiasm was set wildly aflame. There is so much at close hand to depress us in our work that it is always refreshing to see the missionary on the mountain-top, ravished by the vision, and exclaiming—"Lord it is good for us to be here! *Knowing not what he says.*" One cannot resist quoting from Mr. Hall's exuberant ecstasy:—

"Angels are hovering over this hallowed spot, and I almost catch their seraphic strains of triumph and of praise. I would not exchange my lot for that of any other person in the whole world. Jehovah, the Lord of hosts, is here. Jesus, the prince of glory, is here. The divine and Eternal Spirit is here. All the glorious promises are here: and here is the throne, the everlasting and ever-accessible throne of grace: and what can I want more? Oh! glory be to God! Blessing and honour and might and dominion be unto him for ever and ever."

This was dated from a mud hut in an obscure village among the peasant farmers of Shantung. To be sure there was much to justify it. Converts were pouring in on him from every side. They were registering their names, coming hot-foot to the services, bringing their idols to break and to burn, studying the catechism, the New Testament, keeping the Sabbath, holding services daily. It was necessary to proceed cautiously in returning members, but in 1871 five years after, Laoling alone returned 123 members and 25 probationers, in 1876, 230 members and 28 probationers, and in 1881, 910 members and 195 probationers. The work spread over a large area and is represented

by our two largest circuits of Laoling and Wutingfu. All the best material was taken out of our little Tientsin Church to meet the exigencies of the time, but it bore the strain and increased steadily, notwithstanding the tax put upon it.

It was intended to commence residence in the interior almost immediately this signal success, but from various causes, one of which was the out-break of the great famine in 1878, the sparsity of men and funds for building another, the inherent difficulties of interior residence a third, and a fourth the appearance of the rebels known as the "Nien Fei." It was not until the autumn of 1878 that permanent residence really began. Three missionaries newly arrived from England were escorted out by Mr. Innocent, one of which was a medical missionary, and it was in that year that our large Hospital work in Chu Chia, known as the Laoling Hospital was commenced by Dr. Stenhouse. Medical work was subsequently established at Tangshan and afterwards removed to Yungping.

Work in Tangshan was opened much later. It was first visited in 1880 by Revs. J. Innocent and J. Hinds. Mr. Hinds commenced residence there in 1884. Though not accompanied by any such circumstances of romance and excitement as were witnessed in the Laoling District the Tangshan and Yungping work has steadily grown from the beginning and is to-day as vigorous and healthy as any part of the mission.

Our training Institution in Tientsin was commenced in 1871 with Rev. W. N. Hall as Principal and Chang Ch'ih San as Chinese Tutor. We have recognized from the first that so small a church as ours could never hope to maintain a large staff of English agents, and that we must always depend largely upon Chinese agency. The training of agents has, therefore, been for us a matter of vital necessity. As compared with other missions we are perhaps about half staffed so far as foreign missionaries are concerned. Nearly 200 students have passed through

it since its commencement and on the whole it has met the needs of the mission fairly well.

Our Girls' School work dates from 1880 when Miss Annie Edkins Innocent, the daughter of our senior missionary was appointed to take charge of it. Her untimely death which took place as she was about to start for China delayed the opening of the work. But Miss Waller was afterwards sent out. The first school building was in Tientsin but on the reconstruction of the mission after the Boxer uprising it was transferred to Tientsin. It is now doing excellent work with Miss Turner in charge.

Mrs. Innocent is a remarkable woman and a great mission worker. In the early days of Tientsin her home was destinguished for its hospitality and she rendered most valuable service in the early founding of the mission. Almost from the first she was occupied in teaching women and girls and early in the sixties she founded a small Girls' Boarding School by her own efforts. By sales of work and other means she raised the whole of the funds for Building the School to which her daughter was appointed as the first Lady Principal. She now lives at Brighton having survived her husband who died in 1904.

In common with other missions we suffered severely from the Great Boxer Outbreak. Providentially all our foreign workers without exception escaped without injury. Neither were any of the more important of our Chinese preachers and teachers massacred. Two of them holding the rank of catechists were put to death and we lost by martyrdom over a hundred members most of them belonging to Laoling, Tangshan and Yungping. There were a number connected with Tientsin Circuit but at outlying stations ; none in Tientsin itself. But a very large proportion of our members, in fact the great bulk of them suffered great hardship and loss, the perils and pains of some of them furnishing an agonizing picture of horrors patiently submitted to and at the same time a splendid

witness of their fortitude and heroic constancy. The extremities through which one of our preachers Mr. Li Fu passed mark him as the Martyer who only did not die.

The following is a chronological table of the foreign staff of the mission from the beginning. Where names are placed together it generally indicates that the brethren came out in company with each other.

J. INNOCENT and W. M. HALL.

Arrived in Shanghai March 23rd, 1860. Mr. Hall died at Tientsin in 1878. Mr. Innocent finally left for England in 1897. Died in 1904.

W. B. HODGE and W. D. THOMPSON.

Came, 1866. Mr. Thompson left the mission in 1867. Mr. Hodge was invalided home in 1878. Died shortly after.

B. B. TURNOCK, M.A.

Came, 1868. Returned, 1871 and died in English Ministry.

J. ROBINSON.

Came, 1877. Died at Tientsin, 1905.

G. T. CANDLIN and D. STENHOUSE (medical).

Came, 1878. Mr. Candlin on the field at Tangshan. Dr. Stenhouse returned in 1885 to practice in England.

J. HINDS.

Came, 1879. On the field at Laoling.

MISS A. E. INNOCENT.

Appointed, 1880. Died before coming out.

G. M. INNOCENT, son of J. Innocent.

Came, 1882. Died at sea, 1892. Buried at Hong Kong.

W. R. Aiken.

Came, 1884. Detached from mission, 1887.

F. B. TURNER.

Came, 1887. At present in English ministry.

W. W. SHRUBSHALL.

Came, 1888. Returned, 1895. In practice in England.

MISS M. J. WALLER.

Came, 1889. Invalided home in 1892.

J. K. ROBSON (clerical and medical) and F. W. MARSHALL (medical).

Came, 1891. Robson on the field at Wuting. Dr. Marshall invalided home in 1910.

W. A. YOUNG (medical). Lent from Pres. Mission staff.

Came, 1896. Joined his own mission, 1898. Now in Ch'ao Yangchen, Manchuria.

J. HEDLEY.

Came, 1897. On the field at Tientsin.

A. F. JONES (medical).

Came, 1898. On the field at Yungping.

W. Eddon.

Came, 1901. On the field at Wuting.

A. K. Buxter (medical).

Came, 1903. On the field at Laoling.

Miss M. L. Moreton.

Came, 1905. Married Dr. Robson.

Miss A. J. Turner.

Joined the mission, 1906. On the field at Laoling.

Miss A. K. Cooke.

Came, 1907. Married a member of the China Inland Mission, 1910.

G. P. Littlewood.

Came, 1908. On the field at Yungping.

Miss M. Roebuck.

Came, 1908. On the field at Laoling.

From which it will appear that the total number of foreign Missionaries now on the field is *ten*. If we remember that since the outbreak the mission has been organized into five Circuits or Districts, three of which are of very wide area and of considerable membership, and that the figure includes three medicals in charge of professional work and two lady workers, and that this number has to suffice not for the five Circuits only but for a Training College, three medical Institutions, a Girls' Boarding-school, a Boys' Boarding-school where English is taught

and numerous other Intermediate and Day Schools, some idea of the slenderness of our mission staff may be formed.

The following table will show the steady increase of membership from the beginning, the returns being given at intervals of five years:—

Dates	1866	1871	1876	1881	1886	1891	1896	1901	1906	1908
Chapels	3	9	15	58	59	61	89	217	213	218
Members	24	164	305	1,091	1,176	1,390	1,618	2,598	2,736	3,129
Probationers	7	30	53	228	165	530	484	1,276	1,594	1,310
Schools			4	11	14	21	34	—	44	48
Scholars			35	140	146	252	402	—	526	579

The returns for 1910, given below, will show the relative strength of the five Circuits:—

	Rented Churches.	Not Rented.	Societies.	Missionaries.	Chinese Male.	Female.	Local Preachers.	Foreign Members.	Chinese Members.	Probationers.
Tientsin	1	7	5	1	7	2	5	5	241	82
Laoling	6	63	35	4	21	3	8	8	929	320
Tangshan	8	32	18	1	22		3	2	663	99
Wutmg	7	73	40	2	23	2	4	4	1,074	517
Yungping	4	15	14	2	11	—	4	4	346	113
Totals	216		110	10	179			24	3,253	1,249

Some features of our organization which may be worthy of notice by other missions are:—

1. Published Rules of the Mission giving self-government to our churches or societies on a democratic basis with absolute control of all funds locally raised, and fixed salaries for our Preachers and Catechists.

2. A system of examination extending over four years for all our preachers after leaving College, with a Theological Committee to determine their studies and conduct examinations in each circuit, every preacher being

required to furnish a Sermon for Criticism in addition to his written examination.

3. A Benevolent Society of which all preachers are required to become members with a scale of payments proportionate to age on entering and which guarantees a small monthly payment ($2\frac{1}{2}$) to all retired preachers, the government of this society being entirely under the control of its members, the Foreign Mission funds contributing £5 per annum to its support.

At the present time the all absorbing question before the Mission is that of self-support and a comprehensive scheme is at the moment under discussion, the aim of which is to place every mission station opened on an absolutely self-supporting basis within at most twenty years of its first establishment.

The broad aim of the mission is to make a solid contribution toward the evangelization and christianization of China. Theologically considered we do not conceive it our mission to shape the Theological conceptions of the future Church in China, but solely to give her the knowledge of the Gospel and the love of Jesus Christ, emphasising the Methodist ideals of experience in spiritual life and practical godliness, believing that China must eventually formulate her own Theology. Ecclesiastically, we do not seek to impose any form of Church Government whether Episcopal, Presbyterian or Congregational. That also the Chinese Church of the future must work out for itself. Above all we aim to do our work in such a way that when the strings of foreign control shall be severed, and the props of foreign support removed, though the ties of love and endearment which have united our people here with those at home and which have spanned seas and continents and grown stronger with time will never we hope be weakened, we seek and pray that that section of China's people God has graciously used us to call into the light will

be among the very first to take its place and fulfil its destiny in the one united Christian Church of China over which the divisions and rivalries and bitterness of our schisms in the west have never cast their shadow.

For fifty years of grace, protection, guidance, encouragement, and blessing we thank God with humility and gratitude, and pray that bolder hearts and stronger hands than ours may continue the work begun to its consummation in Him who alone is the Light and the Life of the World.

CHAPTER XIX.

THE WORK OF GERMAN MISSIONS IN CHINA.

By Rev. H. Hermann, Tungkun.

1. *History and Organs.* References: *H. Gundert*, Die evangelische Mission, 4. A. Calu und Huttgart 1903 (author for the chapters here referred to: Pastor Fr. Raeder, Riga.) Societies: p. 29-30, 35, 36-39. Field: p. 451, 453-55, 459-60, 470, 472.

G. Warneck. Abrisseiner Geschichte der protestantischen Missionen, 8, A. Berlin 1905 (has been translated into English), 9. A. Berlin 1910. Societies: p. 133 (136); 135 (138); 135 (139); 143-144 (146-147); 145 (148); 147 (150). Field: p. 197 (209); 391-92 (430-31); 395-396 (433-34); 398-99 (437-38); 402 (442). Shorter than the first mentioned; but with more references to special literature, of which *v. Rhoden*, Geschichte der Rheinischen Mission; *Eppler*, Geschichte der Basler Mission; *Sauberzweig-Schmidt*, Drei Jahrzehnte deutscher Pioniermissionsarbeit in Südchina (Berlin 1908) may be mentioned.

MacGillivray. A century of Protestant Missions in China, Shanghai 1907, p. 474, 484, 490, 589, 545, 492, 498, 645. See also p. 22 (Gützlaff)—"Chinese Recorder," passim. The Moravians first contemplated a mission in Chinese Dominions, namely in Mongolia by way of India, but could not penetrate so far and founded their Himalaya-Mission.

The well-known enthusiast for missionary enterprise in China, *Gützlaff*, was educated in the Berlin Seminary, but sent out by a Dutch Society. After his first period

of seven voyages along the coast of China, he strained to rouse Europe and America to an adequate understanding of the possibilities and situation by his works on China (A Sketch of Chinese History, London 1834; translated into German by Neumann; China opened, London 1838; *Morse* remarks. "Two works full of valuable information, but requiring some checking on the point of accuracy;" Life of the emperor Taukwang, translated into German by Gehbt, Leipzig 1832). These books and the news of the British-Chinese war had already lead to the proposal of German Missions in China by Graf von der Recke and others, when first the American Missionary Abeel, Amoy, and then (1845) Gützlaff himself addressed direct appeals to Germany. The different auxiliatory societies founded by Gützlaff first tried to unite with a Deutsch-Chinesische Mission, headed by the Cassel Society (see MacGillivray p. 645); but the old big societies could not see their way to such a union concerning one field (though the idea now has been proved to be practicable by our Anglo-Saxon brethren), and finally the Basel, Rhenish and Berlin societies sent independently, but in constant mutual communication, their first workers in 1846 and 1850, to be received by Gützlaff at Hongkong. Gützlaff had, in the meantime, disappointed many of his admirers by leaving his intended and announced career of a travelling missionary, in spite of the arrival of a missionary sailing ship with crew specially sent for him from America, in favour of that of an instrument of British Empire-building. He did important services as an interpreter to the British Crown from the beginning of hostilities in 1839 to their end, and then as secretary for Chinese affairs in the colony of Hongkong. He did it, indeed, with the intention of helping the Chinese and gave all his spare time to

evangelizing. But the effect showed that it was a mistaken course. He had not by far time and rest enough to supervise sufficiently his Native Missionary Alliance,* and his new come successors had the bitter task of pricking the bubble. This has caused heavy consequences for the German work both in the field and at home. At home, sympathies were abated ; popular writers like Gerstäcker made use of the weak points in Gützlaff's character, and grossly exaggerating them, represented protestant missions as a big fraud to the public. The political development of the new German Empire, begun in 1848, did the rest in drawing public attention away from the Far East and nearly starving German Sinology as well as German Missions in China. This is partly to be understood literally, for it was one of Gützlaff's wrong impressions, that the Chinese could very quickly be induced to pay for their own conversion.

In the field, the effect was different. The main difficulty with Gützlaff's Chinese helpers had been that they could easily abscond to their native places if afraid of detection. The missionaries and their Boards therefore resolved to enter the country and reach a stationary population at all cost. They knew that they were transgressing the law of the empire, for even Taukwang's edict of toleration (December 28th, 1844) did not allow foreign missionaries to enter, but only forbade killing them instead of sending them away, but they also knew that imperial jurisdiction did not comprise the whole of the nation's life and that to a broad extent the rural population did govern themselves. After numerous rebuffs by mandarins, who of course only did their duty, the Rhenish and Basel Missionaries succeeded to settle, after having come to an

*A member of this Alliance, who, after confessing his fraud, and truly converted, remained in his post as a preacher, is still alive at Hongkong, over 90 years old.

understanding with local elders,* in two small places in the Hinterland of Hongkong. Their wives, therefore, have been the first foreign ladies permanently resident in China and the only ones doing so without the protection of treaty and passport. It is unnecessary to dwell here on the difficulties and dangers of these pioneers; it remains to be said that they maintained themselves by surgery in village disputes and got a kind of local neutral status, but nevertheless had to move every few years to another place.

The Berlin Missionaries joined them by doing itinerary work in the same region, Hongkong being their basis; their colleague, the first German Medical Missionary (arrived 1854), opened a medical station on the mainland opposite Hongkong.† The Berlin Frauenverein founded the Bethesda House, Hongkong, for cast away girls, 1851.

At the outbreak of the second war, they remained as long as possible at their stations and had then to flee head over heels.

Returning, they continued work as before, with very small staff and means, their field reaching at first from the Pearl River eastward about 1° and a little north of it; two dialects being required. This accounts partly for the ill success of a temporary union of the Rhenish and Berlin Missionaries 1872-1882. Training of helpers was carried on in Hakka dialect at Canton, in Cantonese dialect at Fumun (Chinese name of the well-known

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*On this politically interesting feature see *Lechler*, 8 Vorträge über China, Basel 1861 S. 153 (7th lecture.) Notice of a friendly disposed small mandarin is given in *Wallmann*, Freuden und Leiden rheinischer Missionare, 2. A. Halle 1862 Chapter 28.

†He has been omitted in the report given in MacGillivray, p. 484; but will be found in Sauberzweig-Schmidt. (One of the two others is also omitted, but his wife will be found mentioned p. 490.) He was in touch with both the Rhenish and Berlin Boards, but supported by special friends. Three years earlier a German doctor was temporarily in charge of the London Mission's Hospital, Hongkong.

"Bogue"). The personal question of appointments to this work led to a crisis, which revived the Hakka work under the care of the main Berlin Society, hitherto not immediately connected with China, to which the Canton centre was sold by the Rhenish Mission, whilst the workers of the latter nearly all had to retire from the field, the most famous of them, Dr. Faber, temporarily leading an uncertain existence at Hongkong. The Rhenish Mission has not quite recovered from that blow to the present day.

The Basel Mission in the meantime took a new departure. How they were guided up into the interior of the Hakka population, has often been told and belongs to the most remarkable stories in the history of Missions. The main features are easily accessible to English readers in MacGillivray's work. In an unusually silent way the Basel Mission became the largest of the sections of the Protestant Church in South China.

A more disparate development in three different regions in the Hakka field (besides Canton city) was effected by the Berlin Mission. Both Missions have lately crossed the frontiers of Kwangtung Province, and will soon be in touch with the south border of the work of the China Inland Mission.

The Rhenish Mission limited itself to work among the Cantonese-speaking. The natural region for its work would have been between the Pearl River and about 114°40′ east of Greenwich, extending northward about to the Tropic of Cancer; but the two missionaries present after the crisis were by far not sufficient for this field, and the home Board could not make up their minds to define the territory to be evangelized and to send a corresponding missionary force. Gützlaff's vague ideas are responsible for part of this lack, and partly the circumstance, that, separated from Canton, the Rhenish Mission had no adequate knowledge of the numerous arrivals of new societies intending to work from Canton, nor did these often know of the existence of the

Germans. The London Mission, who founded a neighbouring Hakka station in 1861 at Poklo, (the well-known editor of the China Review, Dr. Eitel, formerly serving the Basel Mission, later the Hongkong Government, the first German graduated philologist in China, being the first resident there) was the only one with which an oral understanding was made, to the effect that this Mission would not extend their out-stations from the Hongkong side beyond the leased territory. Two stations were founded in the neighbouring Chinese country, one on the shore, the other now on the Kowloon-Canton-Railway. The work in the East River delta, totally destroyed by the so-called Spirits-Powder-Riots and another riot, 1871—1876, was slowly rebuilt, 1886—1898, but partially only; for the old station at Sheklung, where now the railway crosses the river, could not be got back and was replaced by transforming a neighbouring country place, destined to be an out-station, into a main station, which has ever since been felt to be insufficient for reaching the wider surroundings. Efforts to reach the districts north of the East River were renewed in 1895—1903, but funds lacking for opening a new station, it was again decided to transform temporarily an out-station into a main station instead of going to the next district city. Meanwhile the work of the Church Mission, the American Presbyterian Mission and the United Brethren's Mission began to overlap into that of the Rhenish Mission.

In the meantime the growing interest for China in Germany led to several new China missions. In 1883 the *Allg. Ev. Prot. Missionsverein* was founded and Dr. Faber, after having stipulated for his dissenting dogmatical position, entered this society, living first at Shanghai, later at Tsingtau. *The evangelistic campaigns of Franson from Sweden led in 1890 to the foundation of the *Deutsche China*

*The *Hildesheim Mission to blind girls* began to care for the growing number of such in Bethesda House by a separate work in 1890.

Allianz Mission, affiliated with the China Inland Mission and stationed in Chekiang and Kiangsi Provinces.

The "*Pilgermission auf H. Chrischona*" (near Basel) founded, 1895, in connection with Hudson Taylor a China Branch, whose members were sent to Kiangsi.

The personal visit to Germany of Hudson Taylor lead to the organisation of the *Kieler China Mission*, whose director, however, separated from the China Inland Mission and began independent work at Pakhoi (station of Church Miss. Soc. since 1886) in 1900; whereupon the representation of the *China Inland Mission* in Germany was transferred first to Hamburg and then to *Liebenzell* (Württemberg). In the homeland these four groups of societies represent the old pietism, (Basel, Rhenish, Berlin, Chrischona) the new theology, Allg. Ev. Prot. M. v., and the new pietism (Gemeinschafts bewegung), (Kieler, Alliance Mission, Liebenzell) respectively, not without a good deal of friction. German denominational missions have not entered China, but American Germans (Methodists) have and if the present writer's personal recollection of utterances of a Methodist friend is correct, *German Methodists* contribute to their work. See also MacGillivray p. 541. 543.

The leasing of the Kiauchou Territory by Germany in 1898 caused the Allg. Ev. Prot. Missionsverein and the Berlin Mission to settle at Tsingtau, 1898 (then an out-station of the American Presbyterians). The former society, declining foundation of a church of its own, entered (as it did already in Japan) an agreement with the American Mission concerning reception of converts.

Medical work, having been an essential feature of the pioneer times, was not carried on by (European) professional doctors (with the exception mentioned) till 1889, when the Rhenish Mission, and in 1893, when the Basel Mission succeeded in finding such for their China field; as did also the A. E. P. V. at Tsingtau in 1901.

When the reform movement came, higher education was taken up in the South by the three older societies, but met with considerable difficulties. The Rhenish Mission selected medical education, but soon discredited it, because it took away the best men from the ministry; after that, English was taught two years for such as wanted to continue their studies at Hongkong or Canton Mission Colleges, but the interest shown soon collapsed, when the length of time required for modern study became known among the Christians. Heathen did not come. So far the result has not been more than an improvement in the preparation of the native helpers. The Basel Mission taught German, but found it exceedingly difficult to help the so educated to a suitable career, German interpreters being not much in demand and German Colleges at Shanghai and Tsingtau so far away. The school system was reorganised according to the program of the Chinese Board of Education besides the language school, and works well in primary and secondary stages; middle and normal department finding more difficulties. College there is none so far, but a few doctors were taught privately as in the Rhenish Mission. The Berlin Mission similarly developed secondary schools on several main stations and a middle school near Canton.

After the Boxer Year, there were a series of calls to the German Missions from districts not yet worked by them. Some of these calls were followed, because there seemed to be something spiritual in it; on the whole they were of course a consequence of the prestige won by Germany by having defied the threatened expulsion from Shantung and exacted retribution for the murder of the German minister. The calls followed came from the country between Canton and Macao, worked by Anglo-Saxon societies long ago; the present writer cannot undertake to judge upon this overlapping policy, but has only to state that the spiritual character of the calls, at first sight apparently a long missed experience in the China field, did not prove to be higher than anywhere else. The Berlin Mission entered that field

in 1901, which meant for them the learning of the Cantonese Dialect; the Rhenish Mission in 1903.

Since 1908, the Basel, Rhenish and Berlin Missions have established a two years' union conference for deliberation of common affairs. The first two sessions have produced a common periodical (Christliche Halbmonatsschrift, Chinese Christian Fortnightly) and a hymnal.*

The Deutsche Frauenmissionsbund (German Women's Miss. Assoc.), who specially intend to send qualified lady teachers entering other missions, but sustained by the association, has sent the first such worker to China in 1905. There is a Missions-lehrerinnenseminar (mission lady teachers' normal school) in organisation, where more than formerly are hoped to be trained. Of the Studentenbund für Mission (German Students Volunteer Movement's) members, sixteen are in China, viz. five male and one lady doctor, six pastors, two engineers, two scientists.

PRESENT SITUATION.

1. General.

Public attention is more than ever since the Boxer year drawn to China Missions in Germany by the question of the relative importance of Anglo-Saxon and German languages in China. The old school of thought in these things, saying that it was feasible and even advantageous for the German in China to accept the English language for practically everything except family life, is being vigorously contested by a new school saying that the fact of a German part in helping China has remained nearly unknown heretofore to Chinese, Anglo-Saxons and even Germans

*See Chinese Recorder XLI p. 309, 1910.

themselves by the English dress adopted for nearly all the former publications and utterances. Public opinion was roused, when it became known that Cantonese Compradores of the German section of the Tientsin-Pukou Railway succeeded in blowing up the German language school, disposing of the men coming from it and replacing all of them by their English speaking friends. Seeing that much of this prominence of the English language is due to the Anglo-Chinese Mission schools, part of the press now advocates a more friendly attitude towards missions, whiles others still maintain that the German language should be promoted by secular schools separated from any religious propaganda.

An important discussion concerning the attitude of official Germany towards Chinese Christians took place in the German Reichstag. Most of it occurred in the commission; in the plenum (12. period 2d session 52, March 9th, 1910) toleration of Christians was required by conservative, progressive and national liberal members, *e.g.* with the words "We are, of course, obliged to omit favouring the Chinese converted to Christianity, if we want to keep the confidence of the Chinese people, and first of all the Chinese government; but, on the other side, it cannot, indeed, correspond to our opinions to tolerate prejudices against the Christians. How, then, these difficulties shall be removed, is not quite clear at present. I hope that the confident relation between the governments of both sides will make possible the right measures." (Horz, Fortschrittliche Volkspartei).*

The Berlin Mission has declared the regulations of the German High School at Tsingtau quite satisfactory for Christians. The restrictions against Chinese Christians adopted by the German Medical School, Shanghai (with

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*See Evangelisches Kirchenblatt für Württemberg 71. Jahr No. 14 (1910).

government subvention) were disposed of since. Catholics, having made their own arrangement with the provincial authorities of Shantung, kept aloof from the discussion.

2. Basel Mission.

The field is divided into two parts, called "underland" and "upperland" by the missionaries.

The underland lies north of Hongkong, along the Kowloon-Canton Railway as far as it goes through Hakka villages. It borders on the Rhenish Mission, which works among the Cantonese speaking (Punsi) in the same region, towards the west; London Hakka Mission towards the north and Berlin Hakka Mission towards the east. A station at Hongkong is maintained for the many emigrating there or even farther by way of Hongkong.

The upperland was originally the region between the upper courses of the East and Swatau Rivers, but has now been much extended westward; it touches towards the south the work of the English Presbyterians and American Baptists; towards the east it will later touch the American Reformed Church in Fukien; towards the north there is much room left, but the China Inland Mission and Berlin Mission will come in there from the northwest; towards the west, it will later touch the North River field of the Wesleyan Methodists. Work of Seventh Day Adventists has been interspersed between places of the Basel Mission.

The underland is spiritually the harder soil. Hongkong congregation shows various signs of life and is extending; the inland stations, now over fifty years old, grow very slowly. A Y. M. C. A. has been successfully started, 1909, by a Chinese preacher. Several especially old, true Christians are described in contrast to the average, in making intercessory prayer and in giving testimony of their faith. Lying, love of money, breaking of Sunday, remaining of wives and children in heathenism are complained of.

THE UPPERLAND SHOWS A VARIEGATED PICTURE.

Two stations report many exclusions and apostasies, all the others, advances. Heathenism is reviving and Buddhist sects (vegetarians) are working against the Christians. They pretend to have seen in trance their dead being heavily punished in hell. Most of the Christians are poor, but not all of them; quite a number of graduates have been converted. A Y. M. C. A., founded by Chinese, is mentioned at one place; weekly evening services at others. Christians in several outplaces ask for more visits by the missionaries.

The newly opened west part (two stations 1909) has the old Chinese spirit and customs; elsewhere modern China is decidedly on the way.

With remarkable frankness it is said that now (1907-1909) the former practice of assisting Chinese, Christian and heathen, in court has been given up.

An important question is that of self-support. With equal frankness it is acknowledged that the mission was decidedly in the rear in this respect, and that, on the whole the practical Chinese heretofore had aimed "at drawing as much advantage as possible from the mission." From this time on more self-government will be given to them. The paper read on these points by the Rev. H. Maier has been published at Basel by the Board.

The Hospital at Ka-Yin-Chou was hampered by the successors' (doctor and nurse) being compelled to take over the work before finishing their language studies on account of the breakdown of the predecessor. Several branch hospitals in neighbouring places are affiliated, Chinese-manned and periodically visited. 6,363 consultations in 1909.

The new Hospital at Ho-nyen went through an awkward experience. The death of a woman patient was represented by a Hongkong Chinese paper to have been

caused by an abominable crime of the doctor. The article was colportated to Ho-nyen and believed. Direct communication with the editor was of no effect. Many friends prevailed upon the mission to go to the Hongkong court. The process was lost by the mission, which had to pay the cost, because complainant was, according to British Law, not properly authorized to act for the mission. While it must be acknowledged that much sympathy was expressed in Hongkong, it remains difficult to understand how the fault committed was not discovered by anyone sooner.

Of the schools, the theological seminary had twelve entering and twelve graduating. The middle and normal school (which is separated only for German and pedagogics, the former taught to the middle school, in the time given to the latter in the normal school) had to go through a strike. They began with forty-six middle and fifty normal students, and ended the year with six middle and five normals. Some were influenced by modern scepticism. Difficulties of a similar nature in the secondary school were overcome without crisis. Of the primary schools, one is remarkable for being maintained privately by a wealthy Christian family; another for co-education. The latter began as a girl's school and is still called so, but is now with thirty-five girls and 128 boys the largest primary school in existence in the whole prefecture. In all, there are 2,407 Chinese pupils in Basel Mission Schools.*

New Publications: Ich harre aus, Stories of Chinese Women, by Mrs. Oehler.

3. Rhenish Mission.

Field north of Hongkong, east of Pearl River, interspersed with Hakka places worked by Basel Mission and

*See also a report by Rev. H. Giess in the Ostas. Lloyd XXIV No. 9, p. 226 (1910).

interrupted by the Sheklung-Chayuen Station of American Presbyterian Mission; so-called Westriver Field (Shekki and Heungshan out-places) interspersed between out-places of Canton and Macao stations of several missions. Main Field bordering northwest to Canton Field of Church Mission and Canton Villages mission, north to Hakka Fields of Wesleyans and Basel, northeast and east to Hakka Fields of London, Berlin and Basel missions.

As with the Basel mission, the Hongkong congregation formed mainly by emigrated Christians is one of the best. In the inland, progress is very slow, and there are places where decades of itinerary work have not left any permanent effect. For a long time itinerary work has on principle been preferred to other work in the Rhenish Mission, but experiences like the said have by and by compelled the mission to a different attitude.

There are beginnings of self-support and self-propagation at out-places; but very little of it in the main places. Self-government was one of the problems put before the last annual meeting of the native helpers.

Work for women is done by Bible-women and in a new home for widows.

The oldest part of school work is the seminary for preachers, perhaps the first in China. Its course now comprises three years. Practical introduction into evangelising by preaching excursions was greatly extended last year; practical lessons in teaching religion at the local primary school have been added. Three have graduated and four entered.

The course for Bible-women also comprises three years, but is still in organisation, only two forms, of four women each, being in existence at present, conducted by a lady missionary. Extension of localities is in preparation. The women come directly from home or business life and have generally firstto improve or even begin their art of reading; well educated ones help the others in the task.

The preachers are partly regulars from the Christian families, partly irregulars (evangelists) more or less directly from heathenism. The usual controversy of the merits and disadvantages of the latter is not so strong against them at present. The former come from the middle school, course three years, comprising Bible, Chinese, history, geography, arithmetic, geometry, natural sciences, singing and drill. Foreign languages have been given up in favour of sharper supervision of results in Chinese and more study of modern topics. This led to a strike, by which six of the seventeen students were lost; the others came back in spite of increased fees.

A secondary school, destined to raise the standard of the middle school, is in organisation, two forms being in existence now. On account of the present buildings it is located at another place.

Primary schools are acknowledged to still need a greater increase. Suitable teachers are rare; therefore preachers and missionaries themselves give now more of their time to them than formerly.

Girls' schools, heretofore mainly conducted by wives of missionaries, are now supervised by Chinese lady teachers, of which several have been taken over from the American Presbyterian Mission. A Girls' Boarding-school often educates, besides the regulars, older heathen girls engaged to be married to Christians. There is a small movement against marriage among the girls; several of them desire to be lady physicians or teachers. One of them has now been sent to Hongkong for the latter purpose. The boarding-school has been taken care of since 1910 by a qualified lady teacher and its premises extended.

Medical work has done very much in removing the once strong antipathy of the Tungkunese (ill-reputed even at Hongkong); but not so much in contributing members to the Church. The staff was much reduced, not less than

three married Europeans (two doctors and one deacon) leaving, so that now there is only one European doctor and a Chinese lady doctor, the latter trained at Canton and highly appreciated by all the successive European doctors in charge. Less efficient is the Chinese medical assistant in charge of the leper asylum. He needs supervision. The asylum receives a modest Government grant and a very generous one from the Edinburgh Mission to lepers. It has been enlarged by a permanent chapel and a new ward for women. There are now 150 residents.

There is some connection between a medical school started by Chinese and the mission hospital. The students learn German and diagnosis and see operations in the hospital. None of them has turned to Christianity, though several come now and then to the services. With the others, there is even danger felt that together with the heathen coolies they check part of the Christian influence of the hospital.

Cases from the Canton-Kowloon Railway frequently come in, and friendly relations to European and Chinese employed there are in existence.

Opium smokers come more than formerly, because opium begins to be too expensive for many who could afford it heretofore. The vice is not decreasing much. Some exchange the pipe for morphium pills obtainable in the city and afterwards cannot dispose of the latter.

Of political movements, the Kak Ming Tong (Ko-min-tang) is much spoken of, but there is no evidence of Christians entering it. Perhaps occasionally a difficulty in school has been imported by political loafers getting the ear of a pupil, from one or the other side.

Literary Publications.

A Chinese-English Dictionary in the Cantonese Dialect, by Dr. E. J. Eitel, revised and enlarged by I. G. Genähr. First Volume, Hongkong, 1910.

4. Berlin Mission.

Field: Canton city and eight Cantonese out-places in the delta. Hakka mission north of Canton. The former interspersed between other Canton societies' out-places; the latter bordering Cantonese missions and the Hakka stations of Wesleyans, American Baptists South and London Mission.

Fuichu (Weichou) city and Hakka out-places between East River and Bias Bay, bordering Basel Mission west and north; eastward English Presbyterians (Swatow) will be touched later, but there is much territory not yet occupied. Seventh Day Adventists are interspersed.

These two fields are called "underland" by the missionaries.

The "upperland" lies round the sources of the North river, along the famous old road from Canton into Kiangsi by Meilin Pass, often described by travellers and diplomatists of the last centuries. It borders Wesleyan Hakka Mission on the south and China Inland Kiangsi and Hunan Mission on the north; the American Presbyterian North Kwangtung field and out-places of Kweilin (Kwangsi) lie on the west, and Fukien missions on the east.

The Shantung field comprises three stations inside of the leased territory.

In the south, Triadists near Canton and Spirit-fighters in the "upperland" did much to trouble the Christians. In Shantung, caution must be taken against revolutionary elements entering in order to abuse Christian organisations for their purposes.

Mandarins and educated Chinese are visibly influenced by western scepticism on all parts of the field. (A similar but single case occurred to Rhenish Missionaries.) But near Canton a Mandarin is reported to have founded an association against superstition and opium with

good success and propitious for the Gospel; in the extreme north of the "upperland" the struggle against spirit fighters united mandarins and people with the Christians of both confessions. Protestants and Catholics concluded a agreement that Christians having a case with their missionaries would not be received by the other side before settlement. But elsewhere, Christians do not get justice and protection against robbers.

Opium is much complained of in all parts of the field. Many Christians struggle with the temptation.

Numerous details are reported concerning the Chinese preachers, good and bad. Total wreckages side by side of the most successful lives show the decisive importance of the native ministry for the church. None are declared to be ripe for independent work; the best, who would not need supervision for behaviour, require advice in dealing with difficult situations. This is the main reason why an increase of the European staff is urgently solicited in the reports.

The school system is adapted to the government plan; primary schools of three years, three secondary of four, one middle school of five years; of the two possible courses the last has chosen the classical; preacher's seminary with nineteen regulars and thirteen evangelists. This system is maintained with the utmost possible economy in men and means. The new buildings of the middle school had to be erected with mud bricks. It enjoys the lively interest of the people. The docile Chinese teachers, who have themselves learned from the European principal, have in turn been consulted by heathen colleagues. They have been trained in the Basel Mission normal school.

In Shantung there is a German-Chinese school; the number of pupils has increased since the official high school was opened.

Medical work is done by missionaries in country districts. So far no European doctor has been found willing to enter. Near Tsingtau a hospital is maintained, manned by a Chinese; there were 3,259 consultations in 1909.

5. The Berlin Foundling House in Hongkong.

As there are nearly 200 girls supported by this institution, it was necessary for some years to refuse new inmates in order to prevent overcrowding, but recently the doors have been opened again.

One married missionary, three ladies and some Chinese teachers are engaged in the work.

6. The Hildesheim Missionary Society for Blind Girls in China.

In 1902, on a site in Kowloon granted by the Hongkong Government, the Blind Home was built and taken over by two ladies and fifteen children. At present four German ladies and two Chinese teachers are at work. The Home now shelters ninety children, ten of whom have finished their studies and are doing knitting work. The house is crammed ; it is planned to build a school and to leave the present building to the little ones.—The Committee also wishes to open out-stations in the country to take in blind children in order to show the Chinese Christian charity. There are already two such branches, one in connection with the Berlin Mission at Shiuchowfu, where eight blind children are taught by two of the older girls from Kowloon. The other place is Kayinchow, a station of the Basel Mission, also having eight children and another girl is about to go there as a teacher.

7. Allgemeiner Evangelisch-Protestantischer Missions-Verein. (Weimar Mission).

The Society's work on the field in the German territory of Kiaochow enjoys prosperous development. Owing to the foundation of the German-Chinese High School at Tsingtau, the plan of the Society's schools had to be adapted to the Government regulations. There are now three grades: a three years' elementary course, a four years' course preparing for the High School at Tsingtau, and a three years' normal school having the Chinese Government curriculum, comprising Chinese, German, Pedagogy, History, Geography and Science. Much labour is devoted to the preparing of text-books, especially for Chemistry and Physics. An English-German-Chinese Dictionary of technical and scientific terms is in preparation, and other books besides.

The Faber Hospital records over 2,600 patients, more than 400 of them were received in the Hospital—but only a small part of the whole were women.

The work is done by three missionaries, one single lady, and one physician.

Other publications in preparation: German translation of Monuments of Chinese Literature by Rev. R. Wilhelm; Modern History of China (in German) by Rev. W. Schüler.

8. German China Alliance Mission.

The mission now (May 1909) occupies five places in Chekiang, Hinterland of Wenchou, bordering west and north on the C. I. Mission, south on the Fukien field of the Church Mission; and four places in Kiangsi bordering on the field of the Methodist Episcopal Mission; with the China Inland Mission on the other sides.

Two letters from this mission are at our hand, published in Mitteilungen des deutschen Frauenmissionbundes vol. IV. No. 2 p. 20, and No. 12 p. 17 (1910); they mention a case of persecution of a peasant, who was refused water for the irrigation of his field, and difficulties with polygamy in Christian families. The strain, but also the importance of school work is emphasized.

9. China Branch, Chrischona Pilgrims' Mission.

Works not far west from the preceding. Two letters have been published in the forementioned periodical vol. III. No. 6 p. 20 (1909) and vol. IV. No. 7 p. 8. Both contain details of the Kiangsi Revival, which pervaded the mission.

10. Kiel Mission.

The missionary in charge of Pakhoi reported (in articles in the Ostas. Lloyd) ever since 1900 special difficulties by the identification of his flock in court with sectarianism. The Kwangsi-rebellion of 1903 brought cruel persecution to one of the best Christians. On the other hand, much disappointment with Christians and school work was reported at the end of 1909 in a Hongkong paper. He has since joined the Los Angeles Mission. His successor looks more confidently at the situation.

11. Liebenzell Mission.

Field—Hunan, in two parts, one along the main track Yochou-Changsha-Siangtan together with other missions, the other in the far south and west of the province (Paukinfu and Yüanchoufu). The latter places are intended to be the end points of a chain of stations from east to

west.* A letter from this mission l. c. III. No. 2 p. 18 reports the difficulties of a nun wishing to be a convert, but not allowed by the abbess. From Siangtan the old Hunan legends of medicine made from children's organs are reported, but were counteracted by the mandarins, l. c. IV. No. 12 p. 14 (1910.) The blind girls' homes in Changsha and Siangtan are in special danger on account these rumours.

12. Deutscher Frauenmissionsbund.

This association has, by arrangement with the China Inland Mission and Bishop Cassels, opened a station for ladies' work in the east of Szechuan (Shunking). The periodical of the association contains in Vols. III and IV the experiences of the first two missionaries on the well-known Upper Yangtse route, probably the first report ever given on them by German ladies.

Three missionaries of the association work in connection with the Rhenish Mission; one conducts women's evangelisation and the school for Bible-women, the other is principal of the girls' boarding school. The third is preparing to assist the first.

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*A. M. Z. XXXV S. 154, *Hartmann,* Missionsvundschau China, 1908.

CHAPTER XX.

THE WORK OF THE CHINA INLAND MISSION.

By Marshall Broomhall, B. A., Editorial Secretary, C. I. M.

PROVINCES of Sinkiang, Kansu, Shensi, Shansi, Chihli, Shantung, Honan, Kiangsu, Szechwan, Kweichow, Yunnan, Hupeh, Kiangsi, Anhwei, Chekiang, Hunan.

The Mission's Staff.

During the year fifty-three new workers joined the Mission, including three former workers who rejoined the work after temporary retirement. Of these fifty-three, thirty were from Great Britain, six from North America, two from Australasia, seven were Associates from Germany, four from Sweden, one from Norway, while three joined or rejoined the Mission in China (For details see footnote 1 on next page.)

After deducting the loss of nine workers by death, and the retirement of nine more on account of failure of health, marriage into other Missions, family and other reasons, there has been a net gain of thirty-five workers, making a total of 968 at the close of 1910. (For details see footnote 2 on next page.)

It will be seen from these figures that the Mission's staff of foreign workers is only thirty-two short of 1,000 and to these are to be added no fewer than 2,008 Chinese colleagues, 689 of whom are either self-supporting or are supported by the Chinese Church.

FOOTNOTE 1.

Country.	Returned.				New Workers.				Total.
Great Britain	13	men	22	women	6	men	24*	women	65
North America					3		3	,,	6
Australasia	2	,,	1	woman			2	,,	5
Accepted in China					1	*man	2*	,,	3
Total Members	15	men	23	women	10	men	31	women	79
Scand. China Alliance	1**	man	1	woman	3	men			5
German China Alliance			1	woman			3	women	4
Liebenzell Mission							2	,,	2
Norwegian Mission			1	woman			1	,,	2
Swedish Mission in China					1	man			1
German Women's Union accepted in China							2	women	2
Total Associates	1	man	3	women	4	men	8	women	16
Summary:									
Members	15	men	23	women	10	men	31	women	79
Associates	1	man	3	,,	4	,,	8	,,	16
Grand Totals	16	men	26	women	14	men	39	women	95
	42 Returned.				53 New Workers.				95

*One of these rejoined the Mission after temporary retirement, making 3 in all who rejoined.

**Transferred at marriage from Swedish Holiness Union to Scandinavian China Alliance.

FOOTNOTE 2.

	Men.	Single Women.	Wives.	Widows.	Total.	Stations.
Members	278	241	211	22	752	159
Associates	92	67	52	5	216	56
	370	308	263	27	968	215

The Honoured Dead.

The nine beloved workers who have been taken from our ranks by death during the year are the following:—Miss C. M. Biggs, Mr. J. F. Broumton, Rev. W. J. Doherty, Mrs. R. W. Kennett, Rev. A. O. Loosley, Mr. C. F. Nystrom, Miss B. J. L. Reynolds, Mrs. J. Southey, and Rev. W. C. Taylor.

The death of nine workers from more than nine hundred labouring in the trying conditions inseparable from missionary work in China may be considered numerically small, but nevertheless the loss to the Mission is severe, especially as some were experienced and valued workers. Only two had given less than ten years' service to China, and the remaining seven had devoted an average of more than eighteen years to the service of the Mission. These have laboured and others are now entering into their labours. To-day, for instance, when we are rejoicing at the wonderful work of grace among the aborigines in in South-west China, it may be remembered that Mr. Broumton, who commenced work in the province of Kweichow thirty-four years ago (1877) was privileged to baptize the first three converts from among the Miao—the first-fruits of a glorious harvest. "And I heard a voice from heaven saying, write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, for their works follow with them."

Baptisms.

The reports, so far as they are yet to hand, tell of some 2,832 baptisms during the year.

It is now nearly forty-six years since Mr. Hudson Taylor yielded himself to God at Brighton for the leadership of this work, and forty-five years since the sailing of the *Lammermuir* party. During these years some 36,500

Chinese have, in connection with the work of the C. I. M., publicly confessed Christ in baptism. Of these 36,500, nearly 13,000 (to be exact 12,964), were baptized during the thirty-five years which preceded the Boxer crisis, and the remaining 23,500 during the years which have succeeded that baptism of blood. It will be recognized that the last ten years have witnessed a considerable increase in baptisms as compared with the early years of pioneer work. But this is, of course, what would naturally be expected. The apparently barren years of ploughing and of seed-sowing are now bringing forth their harvest. The average number of baptisms per annum for the last ten years has been about 2,600.

Educational Work.

The Mission has 101 boarding and 170 day schools.

Special attention may be called to the growing importance of our schools for giving Christian training and instruction to the children of church members. Readers of "The Story of the C. I. M." will remember that such school work dates back to the early days of the "Lammermuir" party, but with the more rapid growth of the churches in recent years, the development of this department has become imperative. And, in addition to the school for the children of Christians, the growing need for trained native helpers and for more definite Bible teaching throughout the churches has, in the natural order of development, become increasingly apparent during the last few years. For this important work several men have been set apart; some for the systematic training of selected Chinese helpers, who will be gathered into central Bible Training Institutes for a two years' course of study, and some for the holding of shorter courses, extending for a few weeks at a time only, with selected church members at the various stations and out-stations throughout the provinces.

Some General Features.

Space will only permit the briefest references to a few of the general features of the work.

The Mission has 215 central stations, 830 out-stations, 1,043 Chapels, seven hospitals, forty-five Dispensaries and fifty-nine Opium Refuges. Direct Gospel preaching, as in the past, has had a prominent place in the work of the Mission during the last year. In sixteen out of the nineteen provinces, including Sinkiang, the New Dominion, a large number of busy centres have been visited and remote regions penetrated with the message of the Cross. The aim of the missionaries has been systematically to evangelize the cities, towns and villages within their reach. To this end they and their Chinese helpers have visited markets, shops and homes, and have proclaimed the Gospel in Guest halls, in the streets and street Chapels. They have found on all hands ever-increasing opportunities for making known the truths of the Gospel to all classes.

In a number of the stations the Christians are manifesting an increasing sense of responsibility for the evangelization of the country, and it is one of the most cheering features of the work that many of the converts are ready to exercise self-denial to this end. In not a few centres the Christians are regularly giving time to the preaching of the Gospel. As an illustration it may be mentioned that two churches in SHANSI, with an aggregate membership of ninety-four members, contributed the equivalent of fifteen months' service free of charge. In HONAN the members of another church have systematically visited 1,448 villages out a 2,211 in their district, and they hope to visit the remainder this year.

Another church in the same province, which, in consequence of the ill-health of the missionary—occasioned by his terrible sufferings in 1900—has been without a

resident missionary for some years, has most liberally subscribed towards the purchase of much-needed premises. Out of much poverty they subscribed some 500,000 cash (roughly about £50) towards the sum required, many of the women giving rings and ornaments upon which a value far exceeding their intrinsic worth must be placed.

One of our workers conducted a seven days' mission at Taichow, in KIANGSU. The meetings were held in a teashop rented for the purpose, and at each service the attendance was from 300 to 700 persons. In Lanchowfu, the capital of KANSU, Dr. Laycock has, in consequence of medical relief which he gave to the Prefect, obtained special opportunities for speaking of the Gospel to the officials from the Viceroy downwards.

In Hwochow, SHANSI, Miss Gregg held a special mission for women and girls, when there was an average attendance of about 500. It is estimated that 1,000 women heard the Gospel daily. At the testimony meeting 225 women spoke, more than half of whom professed conversion to GOD. Special missions for the deepening of the spiritual life have been held in the West and North of China by Mr. Lutley and Mr. Wang, when many have, after painful confession of sin, entered into a new and fuller experience of the Christian's privileges in CHRIST.

These are but a few illustrations of the steady and systematic work proceeding at over 200 central and 830 out-stations and surrounding districts. While, as our LORD said, "it is impossible but that occasions of stumbling should come," and these exist in China as elsewhere, there are growing indications of progress and blessing, and having regard to the whole-hearted devotion of those on the Field who are diligently preaching the Gospel, and the sympathy and prayer and gifts of the many at home, it would be strange if these signs of GOD'S presence were absent.

The Bible.

This year, when the English-speaking peoples are celebrating the Tercentenary of the Authorised Version of the Bible, and when the King and citizens alike acknowledge that Book as our "first of national treasures" and "the most valuable thing this world affords," we would also bear our testimony to what that Word has been to the China Inland Mission and, through its labourers, to China. In the first instance it emboldened Mr. Hudson Taylor to attempt the seemingly impossible task of evangelizing inland China without human guarantee of support; it has encouraged more than a thousand persons in connection with the C. I. M. alone to follow his example; and it has united in the most cordial relations peoples of many nationalities and of almost every section of the Protestant Church within the circle of one organization for this great enterprise, so that all minor distinctions of sect have been almost forgotten. And the Mission's faith in the promises of God recorded in that Word has been more than justified by the opening up of the closed provinces of China, by the breaking in pieces of doors of brass and the cutting in sunder of bars of iron, by the baptism of more than thirty-six thousand persons and the influencing of countless thousands more, by the receipt of more than one and a-half millions of money for the support of the work without authorized collections or appeals, and by numberless other encouragements and helps which eternity alone can reveal. And to-day we pray that the Mission may still be guided by that Word, that every member may be loyal and obedient to its commands, and that every worker, be he Chinese convert or foreign teacher, may be enabled more effectually to wield the Sword of the Spirit, which is the Word of God, and that thus, the future may give us even more abundant cause to talk of all His marvellous works and glory in His Holy Name.

Home Centres.

The Mission has Home Centres in England, in Scotland, in the United States of America, in Canada, and in Australasia, in addition to eight Associate Missions with Home Centres in Europe and America.

We praise GOD for the bond of Christian love which unites these workers of so many nationalities and sections of the Church of Christ in the blessed co-operation for the evangelization of China.

CHAPTER XXI.

WORK OF SCANDINAVIAN MISSIONS IN CHINA.

(Including Finland and American Scandinavian Missions.)

By Rev. A. Fleischer, B.Sc., M.A., B.D., Yiyang, Hunan.

SINCE the savage vikings of early medieval times became the faithful servants of "The White Christ," Scandinavians have always been in the front ranks in the wars of the Lord. As Hans Egede and Thomas von Westen (both Norwegian Lutheran pastors) were among the missionary pioneers at the beginning of the eighteenth century, thus Swedes, Norwegians and Finns have been among the first to open up the vast inland of China, largely in connection with the great China Inland Mission. But though the number of Scandinavian Missionaries has been large, larger in proportion to the population of the homelands than that from any other country,—and their work has been important, still Scandinavian missions have often shared the fate of the rank and file in ordinary warfare,—not to be mentioned in the official dispatches. This has its natural explanation in the fact that their bases are not located in any of the great states or (for the Scandinavian American Missions) not in any of the great languages, and that they have no very influential political or financial backing. Still their work has been steadily progressing and growing in importance for the whole field, as will be seen by a comparison of the numbers given in the statistical table of "A Century of Missions" (1907), and the numbers given in the spring of 1911.

Especially in Central China the Scandinavian Missions do a very important work as the most numerous and widespread evangelistic body. They work from Yuncheng in Shansi (Swedish Mission, associated with the China

Inland Mission) to Paoching in Hunan in the South (Norwegian Missionary Society), and from Ichang in the West to Hwangchow in the East, comprising in all about forty millions of people within their mission fields, with a Chinese Christian community of about 4,800 people, with 2,800 boys and girls in primary schools, and with 449 scholars in eighteen higher educational institutions (seminaries, academies, and middle schools).

In this chapter only the following Scandinavian Missions, from whom reports are at hand, will be dealt with:

1. The *Swedish Missionary Society* is working in the Yangtze Valley from Ichang in the West to Hwangchow in the East. With a foreign staff of thirty-two (fourteen men and eighteen women) they are working seven stations (Wuchang, Shasi, Ichang, Hwangchow, Macheng, Kingchowfu, Kienli) and twenty-seven out-stations. The total number of church members about January 1st, 1910 was 923, and the total number of school children, 521 in twenty-four primary schools. The contributions of the native church amounted to $690.00.

The Annual Report of 1909 gives evidence of a vigorous and progressive work in all the stations. From one of the stations about 25,000 Bible portions and tracts have been spread among the people. A special impulse to a more aggressive evangelistic work has been given to the Chinese workers through Mr. Goforth's revival meetings in Wuchang and Hankow. These were attended by many of the workers of the Swedish Missionary Society, who received a new inspiration and fresh vigour for their work. The heavy floods, which caused famine and destruction around Ichang and Shasi, have not interfered much with the progress of the work.

In Kingchowfu the S. M. S. has a Theological Seminary in union with the Swedish American Missionary Covenant. This seminary has two foreign and two Chinese

teachers and six students from the S. M. S. and fourteen from the Swedish American Missionary Convenant, twenty students in all.

2. The *Swedish American Missionary Covenant* has been working in Siangyangfu in Hupeh since 1892. During the last ten years the work has been constantly progressing, so that the Mission now has five stations with a Christian community of 730 persons; the pupils in the day-schools number 400 while there are twenty-four students in higher schools.

They have united with the Swedish Missionary Society in the Kingchowfu Theological Seminary, where they now have fourteen students.

This Mission has edited in Chinese the following books (by the Rev. P. Matson): Old Testament History, New Testament History, a Catechism, and a small book on The Order of Divine Service.

The number of foreign missionaries is twenty-one (eight men and thirteen women). Of the men, one is a doctor who does hospital work, assisted by four trained nurses.

3. The *Norwegian Lutheran China Mission Association* has nine stations with Lao-ho-kow in Northern Hupeh as headquarters. Their mission field comprises two prefectures in Northern Hupeh (Siangyangfu and Yunyangfu) and the two South-western prefectures of Honan (Nanyang and Yuchowfu). They have about 520 church members (at the close of 1910) and about 200 school children in primary schools.

This Mission is principally an "evangelistic" Mission. Their workers,—in all forty-six, twenty men and twenty-six women,—chiefly carry on chapel preaching and itinerary work. Still they have four higher or secondary schools, a boarding-school for girls in Laohokow with two lady

teachers and forty scholars, a normal school in Laohokow with two foreign teachers and twelve scholars, a training school for evangelists opened six weeks every year in different stations, and finally a school for young men in Yunyang with twenty scholars.

A doctor is doing dispensary work alternately in the chief evangelistic centres.

4. The *Hauge Synod's China Mission* is carried on by the Norwegian-American Church Hauge's Synod, so named from the great Norwegian revivalist Hans Nielsen Hauge, (1771-1824). The mission works four stations (Fancheng, Taipingtien, Tzeho, Hsinye) in Northern Hupeh.

The work of this Mission is now very promising. The Chinese Christian community numbers 851 persons. In twenty-seven day schools they have 645 scholars, and from thirty-four stations they are shedding the Light of the Gospel over the masses of people, who now everywhere seem most willing to receive the Gospel. Parents, Christian and non-Christian, are anxious to have their children attend the mission schools. If strength permits a continued aggressive work, they have reason to look for rapid developments in all lines of their work.

They have four higher educational institutions, namely, the Hauge Academy at Fancheng (Principal, Rev. C. Stokstad), with one foreign and five native teachers and forty students; the Hauge Boarding School for girls with two foreign and eight native teachers and sixty-five pupils; a class in Theology (Principal, Rev. O. R. Wold), with two teachers and ten students; and, a Bible School for Women, with two teachers and ten pupils. All this higher institutional work has sprung up since 1907.

5. The *Finnish Missionary Society* is the Mission of the established Finnish evangelical Lutheran Church. It has three stations (Tsingshi, Tzeli, and Yungting) in the

Lichow department and the Yungshun prefecture of Northern Hunan. Their work is a strong evangelistic work. While their mission in "A Century of Missions in China" has been put down with only nine evangelistic centres and a baptized Christian community of only fifteen persons, they have now in all thirty-one stations and out-stations with a Christian community of about 500 persons. Besides, they have fifteen primary schools with 200 scholars, a secondary or middle school at Tsingshi with twenty-four scholars and a Seminary for the training of evangelists with fourteen students,—all this work carried on by seven pastors, four wives, and seven single ladies.

6. The *American Lutheran Mission*, which carries on its work in the southern and central parts of the Province of Honan, represents the United Norwegian Lutheran Church of America. This church consists of about 1,500 congregations with 300,000 church members, located principally in the Central and Northwestern States, Canada, and on the Pacific coast.

The work of the Mission since its beginning in 1898 has been mostly an uphill work in patient toil. But now prospects are brightening. Five stations (Sinyangchow, Yuningfu, Loshan, Kioshan and Chenyanghsien) and twenty-six out-stations have been opened, comprising the Yuning prefecture and the Sinyang and Kwangchow departments.

A vigorous evangelistic campaign is now being carried on from all the stations; some 20,000 tracts and Bible portions were spread among the people last year, and large meetings of 800 or so were held in the chief centres. The native Christians subscribed in one meeting as much as 100,000 cash for evangelistic purposes. The Christian

community now numbers 491 persons, while the primary schools have 198 pupils.

Three higher schools are being worked: The Sinyang Seminary (Principal, Rev. I. Daehlen), training school for preachers and teachers, with twenty-eight students; an evangelist's course, with fifty-one students, and a higher girls' school with thirty-seven students, in all 116 students in higher institutions.

The Mission has published an explanation of Luther's small Catechism 基督徒要學解釋 by Rev. I. Daehlen and Miss M. Anderson.

7. The *Norwegian Missionary Society*, representing the established Evangelical Lutheran Church of Norway, is working five stations (Changsha, Ningsiang, Yiyang, Taohualuen and Sinhwa) in the Changsha and Paoching prefectures of Hunan. The field lies in the very centre of anti-foreign Hunan. Therefore the work of the twenty-eight missionaries has been a work of toil and struggle. Every forward step of the Mission has been met by a stubborn resistance of the local gentry and sometimes even of the officials. This has been the case especially with the opening of out-stations in the country district of Changsha and the opening up of the Anhwa and the Sinhwa districts. Last year in the riots two of our stations (Changsha and Ningsiang) and nine out-stations were completely or partially destroyed.

But these difficulties and reverses have but so much the more plainly exhibited the triumph and success of our work. The stations that were destroyed last year, have all been rebuilt, and are in full working order, and five new places have been opened, so our stations now in all number forty.

While the number of the Chinese Christian community in "A Century of Missions in China" is put down as sixty-three and in "The China Mission Year Book for 1910" as 470, it is now about 700, after a work of eight years' duration. If the catechumens also be counted, the Christians will number about 1,100. The Yiyang Christians have now for six years subscribed the necessary funds for running one out-station, where there are now about thirty Christians. In three places the Christians have started Industrial Schools, which have given several poor Christians an independent social position.

We have twenty-one primary schools with 531 scholars and two higher schools with fifty-nine students. These higher schools are: The Middle School at Taohualuen (Yiyang, Principal Rev. A. Hertzberg), with thirty-five students, and the Yiyang Theological Seminary with twenty-four students.

In two hospitals and two dispensaries have been treated the total number of 5,657 out-patients, and 450 in-patients.

In Chinese we have edited: (1) Old Testament History (12,000 copies); (2) New Testament History (6,000 copies); (3) Worship and Sabbath, by A. Fleischer; (4) Church Ritual; (5) Church Collects; (6) History of the Norwegian Missionary Society 瑙威信義會事略 by Rev. K. L. Reichelt; (7) Luther's small Catechism (18,000); (8) On Church Discipline, by Rev. J. A. O. Gotteberg 聖教會條例 (9) Daily Light for Children, by Rev. J. A. O. Gotteberg; (10) Selected Hymns, by Dr. J. E. Nilssen; (11) On Patriotism 愛國新義 by C. S. Liang; (12) Three Tracts by A. Fleischer 基督教進行西方之歷史觀, 最大目的, 人生大逆境. (13) Commentary on Genesis by A. Fleischer. In all we have circulated about 40,000 copies of our own publications, besides tens of thousands of Bible portions and other tracts.

The four last named Societies; Hauge's Synod Mission, Finnish Missionary Society, American Lutheran Mission,

Norwegian Missionary Society* have formed a Union in order to work for the formation of *one* Chinese-Lutheran Church in Central China with the same name 信義會 (now about 2,600 members), and with a Union Theological Seminary and Printing Press at Nie-kow 灄口 railway station, ten miles from Hankow. These union institutions will probably be in working order from the spring of 1913.

8. Finally must be mentioned the *Swedish American Mission*, working one station in Canton city, with two out-stations in the neighbourhood. They have eleven missionaries, 287 church members, four day-schools and 112 scholars.

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*The *Augustana Synod Mission*, working in Northern Honan, will probably also join the union.

CHAPTER XXII.

WORK OF THE MISSIONS, CHIEFLY EVANGELISTIC.

(Extracts from Reports, by the Editor.)

American Baptist Foreign Mission Society.

THE churches increase in number, in membership, in spiritual graces and in self-reliance. The total number of accessions shows a gain of nearly twenty-five per cent. upon the preceding year.....

Mr. Openshaw gives a very interesting account of a visit to the aboriginal people, kindred with the Karens of Lower Burma and the races of the Kengtung field.....

The opening of the college at Shanghai resulted in "more and better students" than had been expected. Of the forty-nine pupils enrolled, twenty-one were Christians.....

Healthful indications of development of independent activities among the Chinese Christians are increasingly marked. A native convention was held in January in Swatow for discussion of plans for work in southern Asia among the Chinese who have removed from the Swatow districts. Work will be undertaken at once in Annam and later in other sections..... In Central China a "Hospital Sunday" was recently observed by the Chinese church, and a collection of nineteen dollars was received.

South China.

Missionaries in this part of China report that the work is seriously affected by the feeling of restlessness and uncertainty among the Chinese as to the future policy of the central government, particularly in its attitude toward Christianity.....

Many of the churches have been led to take a greater interest in evangelistic work through the organization of the Ungkung Missionary Society, which has secured sufficient funds to employ an evangelist for work in a market-town where a growing interest is manifested.....Work in Weichow, the mission field of the Kityang Christians, has been peculiarly gratifying. Thirty-five converts were baptized.....In the Swatow field Mr. Waters writes that notwithstanding occasional manifestations of the spirit of native self-assertion and desire for independence of relationship to the missionary, the work has not suffered..... Among the Hakkas not one of the church members on the field has a Christian wife.

The practicability of co-operation with the southern Baptists in the Hakka Training Class is now being considered by the two missions.

In Kityang many local churches began the year with considerable enthusiasm for day-schools, twenty-five being opened, four of which were for girls, with an attendance of over 500 pupils. Government educational officials, however, were unfriendly to the Christian schools.

East China.

A somewhat distinctive characteristic of the Shanghai Baptist College is its use of the Chinese tongue as the medium of instruction in all branches of study. The English language is taught only as one subject among others.....

A large number of students from the lower classes of Wayland Academy, Hangchow, left the school in one of the hasty rebellions so characteristic of Chinese student life under the new order in all parts of the empire. Most of the students in the upper classes, however, remained loyal to the school and completed the year's work with credit.

West China.

The training school for native workers formerly conducted at Suifu, which had been discontinued for two or three years on account of the depletion of the missionary force, was reopened at Yachow by Mr. Salquist on his return to the field. A most successful year is reported. The first class received on March 22nd consisted of nine students, three from Suifu and six from Yachow.

Central China.

A visit was made to Hunan with a view to securing information as to a desirable location for a permanent centre of work in this section of the field.

Union in the work of medical education is now a reality through the co-operation of the Wesleyan Mission and the American Baptist Mission with the medical school which has been maintained for some years by the London Missionary Society in Hankow.

The establishment of a school of academic grade for boys had long been recognized as one of the urgent needs of the mission, and during the past year plans have been formulated for co-operation with the London Mission in the academy conducted by them in Hankow, final action being anticipated at an early date.

American Southern Baptist Mission.

(Southern Baptist Convention).

South China Mission.

Canton. We have a compound of twenty acres most admirably located for mission work near the East Gate of the city. Although the total cost of this magnificent plant has been only a little over $50,000, yet, because of the new

Canton and Hongkong railway coming through our property and the general rise in values, our property is now worth $250,000 as a mission plant. Rev. F. B. Meyer, on visiting this Mission compound a few months ago, remarked that in all his travels in mission fields, this was the best he had ever seen.

Kwangsi is the poorest of all the provinces of China, the most subject to famine because of the drought, the most rebellious, one of the last provinces entered by resident missionaries, and is one of the most neglected by Mission Boards of all the provinces of China.

Of greater significance, perhaps, than any of us are aware, is the uniting of the forces of the Bible Missionary Society, operating in South China, with the Southern Baptist Convention Board. By this union, the missionaries of the Bible Missionary Society become missionaries of the S. B. C. and thus members of the South China Mission.

In Canton City and to a less extent in a large part of the Kwangtung Province, the plague raged fiercely during the early summer months. A few of our Christians and several workers were numbered among the thousands who lost their lives during this epidemic. A cyclone passed over a portion of our compound at Canton, causing much destruction in its path. A typhoon unroofed half the new church at Wuchow. Epidemics, floods, typhoons, famines and robbers have all brought their share of misery and woe to the Church.

Although entirely independent of the Board, it is of more than passing interest to know that a home for blind girls has at last been built adjoining our compound.

A rather new feature of mission work has been to conduct four to six times during the year a series of evangelistic services, that have as their object the reaping of the harvest that has been sown throughout many years.

The *Wuchow* native church has opened a Christian Literature Depot that bids fair to be a most useful agency in distributing Bibles and Christian literature. The object of this concern is to get for Christians, at cost, books which are published anywhere in China and also to get all Christians to sell Gospels and tracts at their own expense.

One of the most encouraging features of our work is that carried on by the Native Home Missions Board. The general secretary and five missionaries employed by this Board have done most effective work. Two new stations have been opened. At one of these over thirty have been baptized. This work has been carried on at a cost of over $600.

For a period of over twenty years the South China Baptist Academy has stood as the highest grade in our educational system for boys, and during all these years it has been owned and controlled and supported by the Chinese Christians of the South China Baptist Mission. It is the most advanced fruit of self-support and management.

Central China Mission.

Federation is a term of variable significance. In the Kiangsu Federation Council it is distinctly declared that there shall be no interference with the freedom of action of any church or denomination. Furthermore, the council has declared in favour of the "open door" policy in evangelism, with equal rights and privileges for all in every section of the province. We hold that division of the field, as advocated in some quarters, is not federation but separation; it emphasizes our differences. The council has also declined to recommend the interchange of members between different denominations.

Shanghai. From an old cow stable with a floor in it, standing in a dirty village back of our lot, to a beautiful modern brick church with attractive inquirers' room, prayer meeting room, Sunday School class room, baptistery and dressing rooms and commodious auditorium, the whole lighted by electricity and standing on a large lot facing one of the principal streets of the city—the contrast makes us rub our eyes and ask if we are not dreaming. For the first time in many years the Baptists of Shanghai have an adequate house of worship for one of their churches (Grace Church, North Szechuen Road).

Mrs. J. F. Seaman has again manifested her generous interest in the Eliza Yates School for Girls by the munificent gift of ten thousand taels (nearly $6,000.) for a new building. This will be erected during 1910.

An item of special interest in connection with the College and Seminary is the organization of the Ministerial Education Boards, one in the Chekiang Association and one in the Kiangsu Association, for the collection and administration of funds for the aid of ministerial students.

We learn with pleasure of the movement on foot in America to raise funds for a Millard Memorial Seminary building.

Chinkiang. During the second quarter there was a revival meeting in Chinkiang. Dr. Bryan preached for about two weeks. Two or three Chinese brethren came in to help, and all joined in hearty co-operation, going from house to house, doing personal work and helping in other ways. It was a meeting of great blessing, and resulted in twenty-eight baptisms.

Yangchow. We are very grateful for the generous gift from Mr. C. T. Bagby, of Baltimore, of $3,000 to erect a hospital building for women and children. This will supply a very pressing need in Yangchow.

North China Mission.

Pingtu. Early in the year the native association decided to open up work in Western Shantung. Three of our Pingtu evangelists are now located over two hundred miles from their homes, in three walled cities about fifty or sixty miles apart. Pastor Li made two extensive trips this year doing pioneer work in these cities. This is the tenth anniversary of the ordination of Pastor Li. During this decade he has baptized 1,072 candidates. Much of the success of our Pingtu work can be attributed to the zeal of this godly man.

Our evangelists and colporteurs, led by Pastor Li, have just closed seven evangelistic campaigns, of one week each, in which over four hundred villages were visited. With each of the seven churches as a basis, they preached and taught a week in all the adjacent villages.

Trei Kwoa, our youngest church, was organized only a few weeks ago with seventy-four members from seventeen villages.

Chefoo. We are much interested in the opening of our work in Manchuria, and during the year two extensive trips have been made, working Dalny, Harbin, and Mukden. Other visits have been made by native Christians.

Interior China Mission.

Chengchow. A book room has already been built, fronting the street; here Christian literature will be sold. A new class room has also been erected; this will be the reading room, where we hope to meet the people and have private conversations with them.

American Board of Commissioners for Foreign Missions.

Foochow Mission.

The Foochow Mission is located in territory lying upon the Min River, extending from its mouth upward into Shaowu in the northwest part of the province, although the mission does not occupy all the territory between these two points. The entire population for which our mission is deemed responsible is reckoned at 2,800,000. The Chinese themselves who inhabit this district have a reputation throughout the empire as being among the foremost in their desire for a western education. Three years ago it was reported that the Fuhkien province purchased as many school books from one of the large school book publishing firms in Shanghai as did all the rest of China. On the whole, the Chinese of the province are liberal from a religious standpoint, have been eager for reforms, such as abolishing the use of opium, footbinding, etc., and have not been slow to accept the principles of Christianity. Christian schools stand in favour with all classes of people. There is more sign of progress in all departments of the work in this mission during the last few years than at any other period of its history.

Probably no mission of the Board has so many building projects now in process of construction or soon to be begun with funds in hand or promised as has the Foochow Mission.

Referring to some of the separate institutions of the Foochow Mission, the Foochow Girls' College has grown in favour with the government officials during the year. The wife of the Chinese Commissioner of Education has identified herself as a friend of the college. The relation between the girls in the college and other young women in government schools is close and intimate, thus extending the influence

of the Christian College into the government schools. The Foochow College for Young Men has had one of the most prosperous years.

In a list of the institutions of the Foochow Mission may be mentioned: Foochow College, Foochow; Foochow Girls' College, Ponasang; Bible-Women's Training School, Pagoda; Abbie M. Child Memorial School, Diongloh; Girls' Boarding School, Shaowu.

South China Mission.

The work of this mission has been up to this time almost exclusively evangelistic. Little has been undertaken on the part of the missionaries in the line of educational work. One reason for this has been that the original plan of the mission was to send out missionaries to co-operate with the Chinese in developing and conducting their own religious institutions.....

There is no mission of the Board in China which has been more nearly self-supporting because of the comparatively large sums given by the Chinese for the erection of church and school buildings and for the support of their institutions.....

For some years an endeavour has been made to bring about a union movement for the training of men for the ministry with the other mission boards working in Canton. There is a prospect now that this union will be accomplished before long and arrangements perfected whereby the much-needed educated Chinese pastors and preachers for the churches can be secured.

North China Mission.

The continuous opening of new railways has increased the facilities for travel and made it possible for the missionaries to cover more ground in less time than they were

able to do before, when so much valuable time was often taken up in the slow methods of overland journeying. As, for instance, the journey from Peking to Kalgan, which previously required six days of hard travel, can now be covered easily in eight hours. Pangchwang, which was a remote interior station requiring more than a week of travel to reach, a year ago, is now within a day's journey from Tientsin. It is possible now, under the present arrangements, for one to visit in comparative comfort each one of the seven stations of the North China Mission in less than a week's travel.

Many street chapels are packed with students, officials of the government and others, who for the first time thus hear about Christianity.

The following important changes were made by the mission during the year or are contemplated for the immediate future:

1. A Union Business Agency at Tientsin, under the management of the North China Tract Society.

2. A proposal for co-operating with the London Missionary Society and the other Protestant missions in North China, in a Language School for the training of new missionaries in the study of the language.

3. A ruling that the new missionaries must pass two years' examinations in the study of the Chinese language before becoming voting members of the mission.

4. A proposal for a Union School for missionary children.

5. A plan for uniform curricula of study in elementary schools in our own and other missions.

6. Plans for throwing greater responsibility upon Chinese leaders in Chinese churches, the mission clearly stating that it is not an ecclesiastical organization and cannot exercise ecclesiastical authority over the Chinese churches.

Shansi Mission.

The educational work has now been taken over by the Oberlin Shansi Memorial Association, which plans to develop through the American Board the educational work in Shansi, with the expectation that out of this work will grow a much-needed college, to meet the demands of that great and prosperous interior province and the adjoining districts which have little accessibility to institutions in other provinces. The Taikuhsien Academy and grammar school, formerly supported by the American Board, has been passed to the care and support of the Oberlin Association and has been put under the principalship of Mr. K'ung, a graduate of Oberlin College. The schools, now under the Association, have an attendance of 180 pupils, including ten different schools, with fifteen Chinese teachers.

The population of the province, according to government reports, is 12,200,000 for whom three chief missionary societies are at work, namely, the English Baptist Society, the China Inland Mission, and the American Board. The province has an area of 81,830 square miles. Of this area and population, not less than 1,500,000 souls are regarded as belonging to the special parish of the mission of the American Board.

American Presbyterian Church (North).

North China Mission.

Thankful we ought to be the spirit of reform is still dominant in the councils of the nation. Those reforms are not the building, but the scaffolding, preparatory to a new structure, as much surpassing the old China as the fine new buildings erected for the Government surpass in worth and beauty the antiquated structures which they have superseded.

In October the three stations of the Mission had the privilege of a personal visit from Dr. Arthur J. Brown, the Secretary of the Board in charge of North China, who with Mrs. Brown, was making a brief tour in the Far East. In Peking, conferences were held with representatives of other Missions on topics of general missionary policy, and an adjourned session of Mission Meeting was held. Among measures which may be considered a direct result of Dr. Brown's visit, the most far-reaching is the plan for uniting more closely the eight China missions of the Board by a Travelling Secretary and a Joint Executive Committee meeting annually.

Since 1900 the North China Mission has opened one new station, Shuntehfu. Four compounds have been built, containing four churches, five hospitals, four boarding schools, besides fifteen foreign residences and other necessary buildings. In the country fields adjoining the three stations nineteen entirely new centres of regular work have been opened up. Twenty-three foreigners have come out from home as a permanent addition to the mission, thus almost doubling the force on the field in 1900. The Chinese staff of workers has more than trebled itself in numbers and effectiveness. The total enrollment of church members of the mission is now 656.

Pastor Ting Li Mei is a man of unusual spirituality and simplicity, a man who knows and loves his Bible from cover to cover, and who has learned for himself the joy and power of prayer. His meetings were not in the least sensational. His great theme was the love of God; and his great aim, to make this real, first to Christians, that they might do more to win souls, and second to outsiders, that they might make a definite decision for their own lives.

Peking. Services at the street chapel, except during the summer, have been entirely in the hands of the Chinese and have been more efficient in reaching men than ever before, or at least since Boxer days.

Early in the spring, at the invitation of Mr. Howard Smith of the London Missionary Society, each of the Protestant Missions and the Young Men's Christian Association sent two delegates, one native and one foreign, to form a Union Home Missionary Association of Peking. They planned to conduct tent services at the great temple fairs in and near Peking. Materials for a mat shed were donated by a native deacon, benches were bought, and arrangements made with officials for licenses. During the months of April, May and June thirty-seven days were spent at four different temples and thousands of people were reached. Arrangements are being made greatly to increase the scope of this work.

During the winter an exchange of our North Country Field was made with the Methodist Mission for a work belonging to them contiguous to our East Field, thus making it possible for one foreigner to easily oversee all the country work belonging to the Peking Station.

Dr. Martin has revised his book "Christianity and Other Creeds," the new edition being just published. He has also translated the same book into Mandarin. At the request of the Christian Literature Society he has prepared a "Retrospect of Sixty Years in the Far East" to present, as he says, "a moving panorama to show how wonderfully God has overruled the folly and fury of men for the advancement of His Kingdom." In addition to this Dr. Martin has written a new book in English, "Reminiscences of a Long Life in Two Hemispheres" in commemoration of his sixtieth anniversary in China.

The union class for colporteurs was held for one month as usual this summer. The attendance was only thirty-five as no men were sent from two missions represented in former years. Teaching was done by foreign and native representatives of the two uniting missions.

Some of the leading Chinese pastors of Peking arranged a summer conference for Christian workers, held at Tungchow. The idea of this conference is similar to that of

Northfield, viz., to deepen spiritual life, give Bible Instruction, etc. It is hoped that this new movement will grow in numbers and scope, and in appreciation by native workers.

Paotingfu. The church has continued to support a special home missionary, paid for its own lighting and heating, met the extra expenses of the Mens' Inquirers' Classes, and entertained all the guests from the country for the fall rally. Its special Christmas offering for the poor was about $80.00. The Women's Missionary Society has contributed more than half of a Bible Woman's salary for the year, and the Girls' Missionary Society, beside a gift of $6.00 for a school in Turkey, have in hand $10.00, clear gain from the sale of work. The Personal Workers' Society, started by Deacon Ts'ui some years ago, seems now entering on a larger field of usefulness, through the generous interest of friends in America. Funds have been furnished for a travelling secretary to extend the Society throughout China.

Shuntehfu has not yet been affected by modern ideas and one may see the typical Chinese life in many of its phases. In one home, silks and embroideries were being made ready for the bride. In another were four generations, the younger showing the deference accorded to the aged. Outside the third court, the last wail for an opium suicide was making the bright day gruesome. In most homes one wife was queen of the four mud walls, earthen floors and blackened rafters: in several, two wives lived in outward semblance of peace; and in one home often visited, three women owed allegiance to one lord.

One of the visible results of the hospital work is little Jeng Nien, a blind boy who was sent by the doctor three years ago to the Peking School for the Blind.....Copies of the Gospels were secured for him, and when one sees the joy that lights his face as his emaciated fingers move

over the pages, he cannot but wish that the many hundreds of sightless eyes in China could see in the same way. He reads in the hospital clinics and to crowds on the street, and sometimes plays the organ for Sunday School. To the Chinese all this is little short of a miracle. Very gratifying is the voluntary contribution made toward his support by some of the Chinese Christians.

Central China Mission.

Ningpo. One of the interesting occasions of the year was the observance of Children's Day at the North Bank chapel. It was not a little surprising to see how Pastor Zi, now an old man, rose to the spirit of the day, following the order of exercises suggested by the World's Sunday School Committee, giving his audience not a little information regarding Sunday School work the world round. Flowers and plants adorned the chapel, which was filled with the pupils of the schools, the little street children, and men and women.

"One day an old gentleman, whose conversion and work since would make a small volume, asked Mrs. Shoemaker and me, with several Chinese, to go to a place to do a day's preaching where he had been breaking ground. A comparatively short time before, when he first went visiting in this district, he and his companion were threatened with beating and were profusely reviled. But he kept on, and after a while the reviling ceased. Now it is a pleasure to visit the place, and several are inquiring and anxious to study. He and a number of Christian Endeavourers have been carrying on Sabbath services in the jail here. A number of the prisoners watch eagerly for their visits, and several can recite the 'Beginners' Catechism of Doctrine.'"

In June a band of seven evangelists, one of them a volunteer, unpaid, was sent to carry on a campaign along

the sea-coast of Yü-yao. They lived in a large houseboat which belonged to an earnest Christian, who gladly helped along by cooking for the men and doing their washing. They toured the neighbouring region, two by two, during the day, and at night gathered in the village for a preaching service in the mat shed which they erected for the purpose. Thus they went from village to village, bringing the Gospel to hundreds who had never heard it before. They report that there was a great eagerness to hear their message and a corresponding joy in giving it.

"One very profitable thing learned from reading 'The Life of David Livingstone, or One Who Followed Christ,' is this; very often Livingstone was called to do something that he did not care to do at all, but by making himself do this thing, there came a real liking for this formerly distasteful work. In regard to the superintending of the day-schools of our district I am prepared to add my personal testimony to the benefit and pleasure of the application of David Livingstone's rule of life. Really it is the rule of life of Jesus Christ."

This spring witnessed the formal opening of the boys' orphanage at Kao-gyiao, which is supported by "Christian Herald" funds. The plant consists of an acre of land, on which stands two five-section, two-story buildings. Here seventy-five boys, ranging in age from seven to fourteen years, are being fitted for useful citizenship. Mr. and Mrs. Cü, in charge of the orphanage, were willing to leave their home of plenty in Yü-yao, and give themselves wholly to the care of this family.....This institution narrowly escaped being mobbed by the crowd which was conducting an idolatrous procession, some members of which took offence at the remarks which some of the children made about the idols. They carried the idol into the compound and demanded that it be worshipped in atonement for the offence committed. When they were told that no worship would be offered to the idol, the enraged mob started for Mr. Cü, but his calmness and the persuasions of his young

wife finally prevailed, and the crowd moved on. During the excitement, however, two church members who came to their assistance were roughly handled.

Shanghai. The South Gate Church has now a membership of 230, and has two healthy daughters—the Lowrie Memorial and the Hongkew churches—each self-supporting and with a growing membership. The total membership for Shanghai is now five hundred and seventy.

Hangchow. Of the need for work in the Upper City of Hangchow it is scarcely too much to say that no other population of similar size in the entire province is so completely neglected.

A circulating library of several hundred volumes has been placed in the library room of the bell tower of the Bi-z church. This is the special gift of Mrs. E. C. Donald, of San Bernardino, and other friends of Riverside Presbyterial Society. The books are in demand and are read by many of the Christians. The best and most expensive books published by the Christian Literature Society, the Presbyterian Mission Press, and the Chinese Tract Society have been purchased, as the Christians are usually too poor to buy these books.

All the railroad stations in this province along the Shanghai-Hangchow Railroad are now occupied by the Presbyterian church.

There was a remarkable case in I-u of what was called demon possession. One of the Christians, whose brother was our first convert in I-u, though baptized two years ago, was afraid to take down the image in his home because of his son's superstitions and fear of the consequences. This year his infant grandson cried a great deal, and this was, of course, attributed to evil spirits. Two necromancers were sought: one in Tong-yang and one in I-u. Because the instructions of the Tong-yang man were followed,

jealously was aroused on the part of the other and revenge was determined upon. The I-u wizard forthwith called upon his special idols to possess the father of the child. The young man was much frightened, and seemed to gulp down these demons one after another until a hundred had been swallowed, his body at the same time swelling to enormous proportions. For days he wandered in the mountains and could neither eat nor sleep, raving all the time. Finally some of the Christians spent a whole night with him in prayer, and towards morning he gulped up the demons, at the same time regaining his normal size and saying that he could see Jesus slaying the wretched devils. He has been in his right mind ever since. The idol was taken down and thrown into the pond.

At Ma-kyien, a large town in this district, we attempted to rent a chapel, but were mobbed and driven out and threatened with our lives. The gentry were opposed to our renting any chapel there because, in the first instance, we did not rent one of their houses which we considered quite unsuitable.

On my last trip in May we met robber bands who had just pillaged and burned a large town ten li from one of our chapels. We passed a corpse lying by the roadside, waiting for the official to come and see it in order that he might bear witness to the murder.

Soochow. In the fall a series of meetings were conducted in the church at the Zong-tsin-gyao, by Rev. P. F. Price of the Southern Presbyterian Mission. The services were most helpful, and were dominated by an intense spiritual atmosphere. Many were led to confess their sins, while others gave personal testimony and dedicated their lives anew to the service of Jesus Christ.

It was about the middle of May that all the churches united in an effort to reach the outsiders in Soochow. A mat shed was erected at the Kong-hong, which could

accommodate some twelve hundred people. The Chinese did all the preaching, but every department was heartily backed by the foreigners. The music was very good, being led by an organ, two cornets and a mixed choir. It is variously estimated that from two to five thousand people heard the Gospel every day, and many for the first time. No one will ever know the results of the seed sowing, for thousands of Gospels and tracts were carried away. This much we do know, that about sixteen hundred people signed cards expressing a desire to know more about the doctrine and a willingness to be visited by a religious teacher.

South China Mission.

There is an uneasiness, an unrest, in this part of the world that is not of special aid to the cause of Christ. There is a crisis in the Church as it is trying to sift out the unworthy members and find just where it stands. There is being borne in on the Church a feeling that it is not coping with the situation that confronts it as it ought. The Presbyterian Church of China is still in its infancy without a great deal of assurance of its position. There is a new enemy to face in the imported skepticism from Europe, America and Japan. There is a realization that there is a need of greater intellectuality to bring home to all classes their needs and their opportunities. All this is hopeful of great things to come, but at the present moment does not give great returns either in numbers or in force; it is rather a gathering of force.....

Some of the best men in our churches are doctors who are giving of their means and of their time, many serving as elders or deacons on the Church Board of Management. One man stated that it was his ambition to help men study for the ministry and to push the activities of the Church, and then he wished to aid in other good works after that. This man has been true to the statement in his daily life.

Canton. With the arrival of Li Po Wa, one of our stronger men, the work began to improve, and the members took courage. In one year seventy-five were added to the membership, and the increase has been constant, until now the membership is close to two hundred, and the old chapel is far too small to seat the members, not to mention the many inquirers who try to hear, packed around the entrance, and standing in the street. The members have put down twenty-seven thousand dollars Mex. to buy a site and are also contributing towards the purchase of material for the new building. One man in Chung Lau gave five hundred dollars, and every member, including the women, have given the sums of from one to one hundred and fifty dollars. The Church is entirely self-supporting.

The construction of the railroad, passing through markets where I have five chapels, greatly facilitates work among the villages. The road is being extended from Kung Yik to Kong Moon, and will soon be extended to Fat Shan. Thousands of villages are now easily reached by means of this railroad.

Shun Tak Field. With the exception of Kau Kong a large city in the Nam Hoi District, there are other missions at work in the same territory, but there is the best of good feeling between members of ours and other denominations. This is seen in the Quarterly Union Meetings, in the bi-monthly conferences of the Christian workers and in the union cemetery that has just been bought and being improved by the cemetery association at Tai Leung. At Kwei Chou the work has not gone as far as in Tai Leung, but there is a fine spirit of co-operation in the street preaching at the Baptist and U. B. Mission chapels. As the Presbyterian chapel is not so well situated such meetings are not held in that chapel. At communion services the members of the U. B. Mission have been known to favour us with their presence. At Kam Li in the Ko Iu

District we find the best of feeling prevailing between ours and the London Mission. The same is true in Kong Mei where we come in touch with the Berlin Mission.

Yeung Kong. The membership is passing through a crisis for they are realizing more and more clearly the real meaning of Church membership, and they are hesitating before making the needed surrender. The preachers themselves are feeling it, and they freely confess that when they entered the ministry they had a very partial conception of the real meaning of their work.

Ko Chau Field. Perhaps the most marked feature in our field is the introduction of the group. To meet certain needs peculiar to our scattered membership, we borrowed the group of ten system of the Wanamaker Sunday School, Philadelphia, so successfully employed in Korea also. In parts of our field three-fourths of the membership live more than three miles from the chapel; many as far as twenty miles. For such regular Sabbath attendance is impossible. To meet this need our entire membership is grouped according to locality, a leader chosen from each group and the International Sunday School lessons supplied as a study outline. Each group meets for a Sabbath service where most convenient for the first three Sundays of the month. On the fourth Sunday all come to the chapel with which they are associated. The nearby members are also grouped and leaders made responsible for their Sabbath attendance. The aim is: "every member at service every Sunday." At present twenty-two groups are reported; meeting at fourteen places other than chapels. Already one of these groups has asked to be made a regular chapel. In time we expect many so to develop.

At the Worker's Conference the members pledged themselves to give a total of five hundred and thirty-eight days definite work of preaching under the direction of their chapel preacher within the next six months. This

is the equivalent of a preacher preaching for one and a half years.

The Bible Study Committee urged the following four rules: (1) read a chapter of the Bible daily as a minimum of study. (2) Never be without a Bible about your person. (3) Purchase a supply of Mark's Gospel prepared by the Bible Society; and after pledging a friend to read, present him with a copy. (Five hundred and twenty-five copies were bought during the Conference in lots of five and ten.) (4) Bring at least one man to the chapel each month to hear the Gospel.

Lien Chou. The same financial plan as last year has been followed successfully. Envelopes for each Sabbath have been distributed, usually at the Communion season, to each member for the next three months. In order to save labour each member is given a number which is stamped on his envelope and thus he is given credit for his contribution when handed in. The majority bring in their contribution in accordance with the Scripture on the First day of the week.

Hainan Mission.

Nodoa. The blight of the pestilence has been felt over all the region. Hundreds of dollars have gone up in devil worship. Several men of prominence were among the victims, and the grave-diggers and priests alone have profited.

An epidemic of hydrophobia visited the Nodoa region during August and September. A Christian, Lim-ko, was bitten and is under treatment by Bier's method. A native method is to kill the dog and drink the contents of the gall bladder. The Station Dog, Dash, was bitten and developed rabies and died, and two other dogs were killed after they had visited the compound.

Hunan Mission.

Siangtan. A report of the Sunday School work would not be complete without telling of the work done in the Primary class. This department was started with Mrs. Vanderburgh in charge, but ill health keeping her at home so much, she suggested to her eleven-year-old-son Lex, that he be her substitute. He immediately took up the work with a will, tramping valiantly through rain and mud and literally compelling the little folks of the neighbourhood to come to Sunday School. All the girls of the Station fell in line, and soon Superintendent Lex had a flourishing Primary Department with five young foreign teachers and one able young Chinese matron to help him. The average attendance has reached the high-water mark of eighty-five.

Hengchow. The rule was adopted that when any place had ten baptized Christians, they should provide their place of worship, and when there were twenty-five members, they should, in addition, pay not less than one-third of a pastor's salary—this proportion to increase with the membership until the church was self-supporting.

In the fall of 1908 we had a very hopeful Bible conference of three or four days, conducted by Mr. Warren, of the Wesleyan Mission. To the Conference came not only our local Christians and inquirers, but a goodly number from the country as well. We believe that such a Conference is of inestimable value and that the one this coming winter will prove even more successful.

Changteh. The past spring the work enjoyed special revival effort, in which the other two Missions of the city heartily joined. The meetings were in charge of Mr. W. H. Watson, of Changsha. After a week of preparatory services and another week at the China Inland Mission, ten

days of united services were conducted in the Changteh Chapel. Three services in Chinese were held each day, and as a result the Christians of the three Missions were led into deeper things of the divine life. Confession and restoration were made in a number of cases, and the vital principles of Christianity seemed to be at work in the hearts of many. Several notable cases of definite decision for the Lord were made.

Che chow. One of the most interesting and inspiring results of the early development of the work is the church in the mountains. In the early days several Christians fled from Lin Wu into the mountain range on the Canton border; there they established homes among the sparse population in the valleys and "went everywhere preaching the word." A goodly number believed, and on a late visit the foreign missionary had the privilege of preaching to a number of 'Miao,' the aborigines of China, within the bounds of whose reservation these Christians had their home.

Kiangan Mission.

Nanking. The first days of March were made memorable by the great meetings led by Rev. Jonathan Goforth. His faith in God and the power of the Holy Spirit were a blessing to all, and it was in that mat pavilion we saw the favour of God. The week following these meetings, we continued meetings at 3.30 p.m. in the Hansimen Church, and many who had not had the courage to face the great meeting of over 1,000 people now came forward and made confessions, and prayer was offered for them.

Mr. Nan Sin-tien, a deacon of the church, attended the meetings held by Mr. Goforth and he was greatly blessed. He made a deep surrender of himself to God, confessing his sins of card-playing, occasional opium-smoking, and several other sins. He went home a new

man. His first outward change was that he and all his farm-hands kept the Sabbath. Then, strengthened by this, he had a testimony and a message for the people. Being a teacher, he began preaching and exhorting his brethren, and a distinct change came over the place. His wife, with others, was baptized. Contributions have increased and the schoolhouse has been fixed up at their own expense.

"Since last Mission meeting I have, with the concurrence of the Station, accepted from the "Christian Herald" Orphanage Fund the sum of $5,000 Mex., for the purpose of erecting an orphanage for girls. The "Christian Herald" guarantees the support of the orphans for at least seven years."

One new line of special study during the year has been along the line of a new Apologetic. Not only our pastors but all our helpers are meeting the influence of atheistical and agnostic ideas; and the theological unrest at home, which is really an effort to harmonize science in its latest findings with religion, is reflected among many Chinese to-day.

East Shantung Mission.

Tengchow. In the Museum and Street Chapel the work has gone on as usual, the total number of visits being about 12,000. The results of this work are hard to estimate, but it furnishes a splendid means of preaching the Gospel to the unconverted.

"The care of our thirty out-stations, with about 500 members scattered over parts of five counties, is no small responsibility. And when we consider the thousands of villages and markets, with from two to three millions of unconverted men and women, this seems multiplied."

During July Dr. Hayes and Pastor Liu of Chingchowfu Theological College spent three weeks with our evangelists and teachers in special instruction in the Helpers' Summer School.

Chefoo. Over 80,000 people attended our street chapel and museum, an increase of 10,000 over the previous year.

In the country districts evangelistic campaigns were conducted by Pastor Wang of our Church, leading eight groups of preachers.

They began at Chefoo and extended operations to the south and southeast, covering a territory of 100 miles by thirty and visiting over 800 villages. Dr. Corbett followed later, continuing the work still further to the southeast, near the sea coast, and thus touching territory not usually visited by missionaries.

Tsingtau. In the village of Sa Kou a place for worship was greatly desired. Among the villagers was a man who had been an evangelist and who at the time of the Boxer War in 1900 fell sadly from grace. In the revival of 1905 this man was led to confession and repentance. Afterwards he wished to help toward the building fund, but most of his property had been smoked away in opium. All that was left of any value was an ancient bronze Buddha, about 500 years old. This he gave to one of the members of the Station to sell for what it would bring. A lady in New York bought the idol for $25.00 gold, which is nearly half of the amount needed to put up the building.

West Shantung Mission.

Weihsien. During the winter Mr. Mateer and fifty or sixty helpers spent several weeks south of Weihsien in a district hitherto unworked. This campaign seemed at the time to arouse considerable interest, but the tangible results have not yet been large. Efforts have been made along similar lines on a smaller scale in other parts of the country districts under the direction of both foreign and Chinese pastors. Revival meetings for quickening the spiritual life of the Christians have also been conducted at various centres. Rev. Ding Li-mei has given great assistance in this work, visiting eight centres and everywhere his work has been greatly blessed.

A committee was appointed by the Mission and Presbytery to distribute famine relief in the most needy parts of the Weihsien field, six counties in all. Funds were obtained from the Shantung Flood Relief Fund and from private subscriptions from Chinese and foreigners, out of which $2,300 Mexican (about $1,000 gold) was distributed.

Following the evangelistic services in the country districts Pastor Ding conducted meetings for the students, and a quiet revival sprang up which brought blessing to many and resulted in over 100 men in the College declaring their purpose to enter the ministry.

The Point Breeze Academy for Boys has had on the whole a good year, in spite of the insubordination which closed the school for six weeks at the end of the fall term.

There are fifty boys' primary schools in the Weihsien field, with an attendance of about 650.

Canadian Presbyterian Mission.

North Honan.

The year began with a remarkable religious movement, one of the many manifestations of spiritual power witnessed in recent days in the Orient. The end is not yet.....The other item of special interest in the Mission is the organization of a Chinese Presbytery, consisting of seventeen elders and twenty-one foreign missionaries.

The additions during the year were 208 communicants and 342 catechumens.

At *Changte Station* the religious movement which touched every centre in the mission brought joy, but also a measure of disappointment. Many of those who received a new baptism have shown increased faithfulness and devotion, whilst others failed in maintaining the high life-standard set at the beginning of the year.

There has been a measure of disaffection on the part of the Chinese towards the foreign missionaries due to a combination of causes. Famine in certain sections and the increased cost of living, creates discontent and the foreigner is a convenient object for resentment.

Insubordination amongst the Normal School boys at Weihwei and refusal to accept the discipline of the school resulted in a temporary closing of that institution. Whilst this had a salutary effect and led to apologies and a reopening, yet hard feelings were generated which it takes time to allay.

There are nineteen out-stations connected with Changte in which elders and deacons have been elected. At five of these out-stations day schools have been conducted in

addition to the two boarding schools in the city. Extensive preaching tours among the villages is a fundamental part of the mission and these are conducted by both men and women. The opportunities for such work are boundless. Annual fairs, where vast multitudes of Chinese congregate,—their great religious festivals,—are regularly visited by missionaries, who, aided by a large number of Christians, keep up a continuous testimony during the days of the festival. Much Christian literature is sold and thus by voice and printed page the seed is sown beside all waters.....

Summer theological class. The evangelists from the whole mission to the number of forty-eight, assembled at Weihwei during July and August for study.

The Chinese Presbytery. The organization of the Chinese Presbytery was the occasion of a visit to the mission of the Rev. Dr. MacGillivray, one of its founders. Dr. MacGillivray was appointed Moderator to constitute the court, after which Dr. MacKenzie was elected as the first Moderator. It is interesting to note that the first act of the new Presbytery was to make provision for widows and orphans, and for many Christian families in extreme poverty through famine.

At *Weihwei Station* a new church that will seat 600 has been erected. This church, for which the Rosedale congregation, Toronto, supplied the funds, will prove an important contribution to the work. At the opening services, conducted by Dr. MacGillivray, the capacity of the church was taxed,—Christians coming in from the surrounding country. A special service for students was attended by 200 young men from the Government schools, the Fu Mandarin himself, the highest official, being present,—together with several of the most important gentry of the city.

There was erected a two story High and Normal School building with accommodation for seventy or eighty pupils, having dormitory accommodation for fifty. This was the gift of Mrs. Mary Maxwell, Peterboro, who has since passed to her reward. The school, as already stated, was temporarily closed, much to the disappointment of the missionaries at the time. Yet the investigation called for owing to the restlessness that pervaded the school, was so unreasonably resisted by the students that there was no other alternative. It was but one phase of the revolutionary spirit prevailing in the east. Other schools, government and Roman Catholic, passed through similar experiences. The school has been re-opened and in the new and better building organization and discipline will be more effective.

At *Hwaiking Station* there has been a deepening of spiritual life as a result of the revival, although in some cases the seed fell on stony ground and was disappointing. A new street chapel rented in the city has proved a strategic point for farmers by day and for business men by night. Touring into the country and attendance at fairs reveals an increasing desire to learn. There is a larger sale of literature and less persecution of Christians. Christians are usually willing to endure.

In the Medical Work the number of opium cases increases. The price of opium has become prohibitive. The growth of the poppy is forbidden. Officials are showing commendable zeal in seeing that the laws are enforced.

Macao.

Evangelistic work is carried on in eleven places,—Shek-ki, Ping Lam, Kong Moon City, Kong Moon Port, San Ui, Ngoi Hoi, Sha Tui, Pei Tsz, Tung Tseng, Tong Ha and Kiu Hang. During the year eight children and

thirty adults were baptized. Two colporteurs, supported by the National Bible Society of Scotland, assisted our staff.

Kong Moon, with about 100,000 people, is the headquarters of the mission. Two buildings are used, one as a girls' school, dispensary, and chapel, the other as a boys' school and chapel. At the Port of Kong Moon, two miles north-east of Kong Moon city, nearly two acres of land have been secured. Here will be erected during this year, three missionary residences and two hospitals,—one for men and the other for women.

Shek Ki, with a population of about 200,000 and in the centre of the populous district of Heung Shan, offers excellent advantages for a larger work. It must soon be made a main station with resident missionaries. Work is carried on in Knox Church, the gift of Knox congregation, Toronto.

San Ui, with upwards of 300,000 people and this year to be connected by rail with Kong Moon Port, is a strategic point and easy of access. Already there is a chapel with 100 members. A graduate Bible woman, Leung Tsik Yuk, is at work under the direction of Miss McLean, who states that "both evangelistic and educational work are hampered through lack of native workers."

(See Special Chapter on Work in Formosa for the Canadian work there.)

Shanghai.

Dr. MacGillivray, who still remains a member of the Presbytery of Honan, has since 1899 worked in Shanghai in co-operation with the Christian Literature Society, being still supported by the Presbyterian Church in Canada.

Christian and Missionary Alliance.

Central China.

The revival which during the past two years has been sweeping over northern China and Manchuria visited several of our stations in Central China during the year, especially Hankow, Wuhu, Nanlinghsien, Wanchi and Changteh. The spiritual results for the year have been encouraging. Eighty-three have been baptized, and there is a still larger list of 164 professed converts who are under training for baptism. Our total membership in Central China is now about 353.

The year was marked by several important advances in our school work. The Blackstone Bible Institute at Wuchang has just been completed and has begun its important work for the training of native evangelists. Mr. Blackstone, to whose generosity this Institute is largely due, was present at the dedication, and is still visiting China and working in the interests of Bible distribution and evangelization.

The following figures will serve to show the need of workers in the Central China field:—

Anhui,	population	23,670,313;	8	missionaries to	239 thousand.
Hupeh,	,,	35,280,685;	8	,,	,, 236¾ ,,
Hunan,	,,	22,169,673;	1	missionary	,, 130½ ,,
Kansuh,	,,	10,385,376;	1	,,	,, 185½ ,,
Kuangsi,	,,	5,142,330;	1	,,	,, 93½ ,,

We might further accentuate this plea by citing the fact that a very large number of the workers in these three provinces are engaged in institutional work at the centres, which fact makes the proportion of evangelistic workers still smaller, while in the other fields concerned the great majority are in the active work of evangelism.....

A recent careful collection of statistics for the province of Hupeh, undertaken for the Provincial Federation meeting, revealed the fact that two whole prefectures, with a population of almost three millions, have no resident workers; a third, of one and a half millions, and comprising six hsien and chow cities, has work in only one of these, and worse than all, that the prefecture of Wuchang itself, the provincial capital, with more than six and a half millions, has foreign workers in only one city outside of the capital. In a recent trip of a week in the country around Wuchang, one of our number met again and again a blank look and a shake of the head in reply to his earnest enquiry of the people whether they had ever heard the Gospel.

God began his gracious power by sending among us the Rev. J. Goforth, of the Canadian Presbyterian Mission in Honan, who had been so much used in Manchuria and elsewhere.

An event deserving special mention was the evangelistic expedition to Kiu-hua-shan, one of China's famous "sacred" mountains, situated near our Tsingyang station in Anhui, and whither every year thousands of pilgrims wend their way to worship in the temple dedicated to a hero of the past.

Mention has been made in previous reports of our desire and efforts for several years to dispose of the property in Wuhu and shift the Receiving Home to Wuchang, where it can more fairly serve both ends of our now extended field. At last we have been successful, and the sale has just been completed.

At *Tatung* the year began with real revival within the church, and the results have been marked.

At *Tsingyang* also the church received new quickening as a result of two series of special meetings.

At *Wanchih* the compound was the scene of two bonfires; one of heretical books discarded by a man who is now a

professing Christian and Bible student, the other of the idols, papers, books and beads of a vegetarian woman who, after a struggle, broke away from twenty-six years' bondage to a Buddhist vow and is now rejoicing in her new-found Saviour.

At *Changsha* at the beginning of the year there were bitter feelings between the evangelist and the members, which hindered the Spirit greatly. But when the revival came these differences were swept away and all were humbled. Since then Mr. Wang has had a real influence for good.

Long-yang city, in charge of our beloved old one-eyed, queueless evangelist Chang and his wife, continues unique and really remarkable. An old missionary who in his journey happened into the little chapel one Sunday, just after service had begun, testifies as follows: "I have travelled through Kweichow and Yunnan and the Yangtsze valley provinces and visited Chefoo, Tientsin, Peking, and other places, making it a point to see the work; but I have seen nothing in all my years in China to compare with the meeting in Long-yang.....All had Bibles, were so quick in using them, and gave such earnest attention to the message.

In the report from *Wuchang* appears a reference to a young widow who had drifted into a life of sin. "Finally we secured her release (from gaol) and sent her to the "Door of Hope" at Shanghai, where she has truly found the Saviour, been wonderfully changed, and is now happily married to a young Christian worker."

South China.

Our work in South China now occupies seven of the nine prefectural cities or provincial capitals of Kwangsi.

Never in the history of our South China mission have we experienced such a siege of sickness as last fall. Several

of our number were taken sick with fever-typhoid and malaria-until our home was a veritable hospital. Some of the sick ones were very near the border land, but it pleased God to restore every one.

There is still a large portion of the Province of Kwangsi unevangelized, namely, the Northwest, where there are many aboriginal tribes, whose language is different from Cantonese or Mandarin. We have been able to do very little for these people thus far beyond coming in touch with them in a few instances.

While we were building a Sunday Chapel and residence at Lung Chow one of our best masons decided that life was not worth living and went and hanged himself in the Chinese kitchen of our new house. Such an affair happening on the missionary premises might easily have caused a riot.

A writer from Lau Chow says: "I sent to Shanghai for more books to nourish the spirit of inquiry he had. Praise God for the faithful translators who have picked the cream of our religious and devotional literature, thus giving us most effectual tools to work with."

Annam. "We cannot close this report without calling attention to these twenty-two millions of people, our next door neighbours, in South China. These people are practially without a witness and the command is to go and bring them the Gospel. We are glad that some of our number are looking forward to that field for their future work."

Western China and Tibet.

Our Western China and Tibet Mission embraces six churches, nine stations, fifteen American missionaries, eleven native helpers, sixty-nine communicants, and about 100 adult persons interested.....After the marked revival of two years ago the past year has been one of reaction and severe testing.

Church of Scotland Mission.

Ichang.

A remarkable advance has been made in the membership of the Church, which has increased during the year by fully 30 per cent.

Ten students were in attendance at the Training Institution, four of whom have completed their term of study, and will be sent out to work in the new year. The course consisted of lectures on the Shorter Catechism, the teaching of Jesus, the *Imago Christi*, Church history, exegesis of the Epistles and St. John's Gospels.

The problem of self-support is a very difficult one in this Mission, and little progress has been made during the past year. The harvest was poor, the cotton crop a comparative failure, and with the consequent increase in the cost of provisions, the people have had a hard struggle to make ends meet.

English Baptist Missionary Society.

Shantung.

The work in *Shantung* is divided under Four Associations.

Northern Association. There are Christians in only 90 of the 2,800 towns and villages in the district, and there are only eight evangelists to proclaim the Gospel. But everywhere during the year the message has been well received, and all the important fairs and markets have been visited.

"The effect of the Revival Meetings last November," writes Mr. Greening, "is evident through the whole

district. A new spirit of joy and consecration is seen in every church. Pastors, deacons, evangelists, teachers, have all been quickened."

Mr. A. G. Castleton also writes: "The Revival Meetings have sent men into the villages burning with eagerness to lead their brethren to the Master. We seem to be on the verge of a great movement towards Christianity."

Eastern Association. "In the early summer a prolonged drought nearly ruined the wheat crop, and special prayer-meetings were held to pray for rain. We were at this time visited by Miss Vaughan, a Presbyterian missionary of great faith, who encouraged the people and stirred them up to more earnest prayer. The Church was soon moved to wide confession of sin; much blessing was bestowed upon the waiting souls and much rain upon the earth. A good sum of money was subscribed for special work, to which many students gave a large part of their vacation."

Pastor Ting's meetings in the autumn, so wonderfully used, were followed by other special efforts throughout the Association, and much good was done.

"The Museum has had 16,000 visitors, and the bookshop sales are over £55."

At *Weihsien* there are now about 130 Baptist students in the Arts and Science College. There are also over 200 Presbyterian students, and a small contingent from the Anglican Mission in charge of Professor Cooper.

At *Ching Chu-fu* large improvements have been made in the premises by the addition of new lecture hall and museum and hostels.

All the work at the capital, *Chinan Fu*, is under the Arthington Fund, including the special institutional work of the Arthington Museum and the new developments in connection with the Medical College and Hospital.

Shansi.

The son of one of the Chinese officials who was present with his father at the massacre of our missionaries in *Tai Yuan Fu* in 1900 has recently declared himself to be a Christian, and attributes his change of mind towards Christianity to what he saw of the Christian heroism of the martyr missionaries on that day.

At *Hsin Chow* "the chief advance was the purchase of new and very excellent premises on the main street of the city. Besides a good preaching hall, bookshop, and public conversation-room, we have furnished there a reading-room and a guest-room. The better-class business men and scholars appreciate these and use them well. Already we hear of three men who have definitely attached themselves to our religion through their talks with our evangelists in these rooms. We have prepared a room behind the preaching hall for a museum, but for lack of funds are unable to open it yet. A number of glass-fronted cases and some interesting exhibits would bring crowds to the museum and preaching hall."

During the Annual Fair at *Shou Yang* "we rented a camel inn, and tents were erected to serve as Museum, Preaching and Reception tents. The town and country people came in hundreds to see a few specimens from our museum and to listen to Dr. Edwards' gramophone. The total attendance during those few days was about 10,000 men and 1,000 women."

Shensi.

There are now five stations occupied in Shensi. Our sphere is Shensi has now been divided into two, the line of division being the Wei River. Sian Fu, the Provincial capital, will be the centre of the Southern division, while

the Northern is further subdivided into seven Associations, each with its own elder and deacon, its monthly Communion Service, and its monthly United Bible Conference... ..... This Northern district includes sub-stations in six county towns and 50 village churches, with a total membership of 1,082.

"The chief event of the year," writes Mr. Smith, "was of course the Revival, in which Mr. Lutley was used so greatly."

The Chinese Empire presents to-day an unrivalled sphere for the operations of Medical Missions.....

In Shantung Nurse L. has become the first Missionary nurse connectad with the Ching Chou Fu Hospital.....

In each of the Chinese provinces in which our Society is labouring there is a great and crying need for more Medical missionaries.....

In the Province of Shansi, Dr. Edwards and Dr. Harold Balme have had much arduous work in T'ai Yuan Fu, where two new wings have been built to the Schofield Memorial Hospital.

Shanghai.

The Baptist Missionary Society also support Rev. T. Richard, D.D. and Mr. Evan Morgan in the Christian Literature Society in Shanghai. (See the Annual Report of the Christian Literature Society).

English Presbyterian Mission.

Amoy District.

Amoy. The week spent in Amoy by Rev. F. B. Meyer last summer has, it is hoped, left permanent results of deepened convictions and higher ideals in the hearts of the Christians. Mr. Beattie writes: "He laid a spell upon the

great audiences of native Christians, who gathered from all parts of the field to hear him.''

Lectures by well-known men are sometimes given in the Anglo-Chinese College, amongst others by Dr. Lim Boon Keng, of Singapore, who knows the Christian faith well, though he would probably call himself an Agnostic. His subject was 'The Uplift of China.' He spoke of the need of social and sanitary reform and of the educational problem. 'Be honest in thought and presevering in action. The supreme need of China is thoroughness.''

An effort is being made to be 'independent' (in education) 'of foreign money and foreign control, so as to obtain Government recognition. Some of our pastors and office-bearers have even gone to Manila, the Straits Settlements, Java, Sumatra, in order to solicit subscriptions from their well-to-do compatriots abroad.'

Kimchi district has suffered sorely from a feud of four or five years' duration. In a village close to the church 150 houses were destroyed, one of them a new house which had cost $10,000. In all five villages were wrecked, and above 200 men killed. It all arose out of a dispute about a few feet in the height of an ancestral hall.' The pastor, Mr. Kho, was able to bring about a settlement.

At Amoy negotiations for a union of the Presbyterian and Congregational (L. M. S.) Churches are proceeding hopefully. Mr. Campbell Brown, who is Convener of the Union Committee, describes 'the results of deliberations as thus far most encouraging. The L. M. S. Committee consents to its Churches electing elders and submitting to Presbyterial control.' The movement for union took definite shape in a resolution of the Amoy Congregational Conference (with much of the authority of a Presbyterian Synod) appointing two Chinese ministers and two Missionaries to confer with Presbyterian representa'ives, who were appointed at the following meeting of the Synod—three

Chinese ministers and one Missionary. The L. M. S. Preachers' Meetings have almost the same jurisdiction as the two Presbyteries of Chinchow and Changchew. There are no doctrinal differences. So once again on the Mission field the way to a happy union of evangelical forces may be made plain.

A recent proclamation by the Viceroy of Fukien and Chekiang prohibits idol processions as foolish. The Changpu Mandarin has chained to its chair an idol in a shrine at the gate of the town. The people may worship the idol at his temple if they choose. But he is no more to be honoured by a great procession through the streets.

Yungchun. In the medical treatment Dr. Maxwell notes successful anti-plague inoculation. A few of those inoculated took the plague, but none of them died, while all the other plague cases in the same houses were fatal.

Changpu. At a Preachers' Meeting at Liong Khe we took torches and lanterns to keep away tigers, and had large and quiet audiences of men and women. At one village the people were dreading an epidemic of plague, because rats had begun to die. Many stayed away from the preaching, lest the Idols should be offended. But no one died of the plague, so they began to think the preaching had averted the plague.

At Ko-tin a case of persecution, so complicated that the missionaries have not felt at liberty to interfere, drags on, 'up to the present the opposing party having the best of it.' Over all this district 'the chapels are in small villages, and seem to exercise no awakening influence on the people round about, and there are stretches of country, especially along the sea coast, where the Gospel has been very little preached. In many cases even the sons and daughters of Christians do not come to worship.'

Last summer there were continued rumours in all the Changpu field of coming rebellion.

A new departure is the engagement of an earnest blind preacher, to go from bed to bed in the Hospital, teaching the patients and helping them to learn the hymns.

Swatow District.

Swatow. Two notable conferences were held in Swatow during the year; in August a profitable three days' Y. M. C. A. Conference, chiefly for Bible study, the fifty who were present being almost all students; and in September a Jubilee Conference in commemoration of the first baptism in our Swatow Mission, on September 25, 1859. 'The churches in the Swatow and Hakka districts appointed delegates, and all holding office in the church and all the Mission helpers were *ex officio* members.

In the bookshop the year's sales amounted to $1,620, nearly 50 per cent. more than in 1908.

Swabue.—The young Swabue Pastor, Mr. Te Hu-nguan, has resigned, because of difficulties arising out of the arrest a year ago of two of his people, one of them a deacon, on some charge quite unconnected with their Christian profession. They are still in prison, and the failure of Mr. Te's efforts on their behalf and Mr. Sutherland's refusal to intervene, no question of religious persecution being involved in the case, have alienated some of the worshippers.

That the Mission will not touch 'cases' is, however, now generally known, and neither the Missionary nor the Chinese Evangelists find the people crowding to hear their message as in the older days. 'We meet, besides, a great deal of atheistic teaching, coming from Japan by way of the higher Government Schools. Commerce with the outside world, and the consequent haste to grow rich, intensify the cold materialism which lies like frost on the windows of the soul.'

The Scripture Class of the old style is taught by the preacher. 'He reads over the chapter, giving to the Chinese character its classical sound; then the pupils read in turn, giving these same sounds. Next the preacher reads again, translating the passage into colloquial Chinese; then the class reads in the Colloquial, and in order to be sure that they all know it, they read for half an hour each man for himself, and shouting in a loud voice.' Very seldom is there any teaching ; that is the work of the pulpit.

The Hakka Country.

South Hakkaland. Mr. Phang was elected President of last year's Federal Council of the Presbyterian Church of China, which is to meet once in five years, and meantime takes the place of a General Assembly.

In the autumn a preachers' examination was held on the work of the Preachers' Meeting, but most of the men were ploughed on psychology; 'too abstract for their comprehension.'

The contributions of the churches increased by $1,400 in 1909, the average per member rising from little more than $3 to almost $4.

Most of the stations are moving towards self-support. Some of the smaller congregations have doubled their contributions to the Preachers' Fund. In 1902 the native Churches raised twenty per cent. of the salaries of pastors and preachers; in 1908-9, 30 per cent. As to more rapid progress in this direction it is urged that 'the Hakkas for the most part are poor, not to be compared with natives in the Swatow region.'

North Hakkaland. The Swatow and Hakka Synod at its last meeting took over the station at Onyen county town ; the third station supported by the Swatow and

Hakka Churches in Kiangsi, each of them with an out-station; besides that a military village between Munliang and Lothong has also regular services on Wednesday evenings conducted by the preachers at Munliang and Lothong.

Big strides have really been made in the matter of the anti-opium crusade. People who are seized as opium-smokers are birched. Those who come to the Yamen on business (lawsuits, etc.) are asked if they smoke opium. If so, the magistrate will often refuse to listen to them till they give up the pipe.

Singapore.

The annual Chinese immigration into Singapore is about 200,000, a large part of this stream (chiefly from South-east China) passing on to the Malay Peninsula and Archipelago, while there is an annual migration of 100,000 Chinese back to China, also passing through Singapore.

The Federated Malay States are being opened up by a railway, connected, with the railway across Singapore Island by a steam ferry bridging the narrow strait between Singapore and the Peninsula. The railway runs north through the Johore State and the Federated Malay States to a point opposite Penang, a distance of between 400 and 500 miles. The country through which it passes seems certain to be covered with rubber trees and to attract multitudes of Chinese.

It belongs to the vast preponderance of men amongst the Chinese immigrants that the Christian men are twice as numerous as the women. But in the 'Baba' congregation, whose members have their homes in the Straits, there are fully twice as many women as men.

Assisted to some extent by non-Christian Chinese, the Churches raised last year £430, an average of 25s. per member. They assist, besides, their own sick and poor,

'many of whom they help back to China,' and they also contribute generously to outside objects; last year, for instance, sending fully £12 towards the relief of the sufferers by the Messina earthquake. 'The great bulk of our people are hard-working agriculturists,' thrifty, but poor.

A most striking illustration of the influence of the Baba work is given in a letter written by Mr. David S. Williams, United States Consul in Singapore. In describing his visit to a church service, he says, 'And I concluded that if Jesus Christ could make men and women of such a beautiful and refined type out of the Chinese, He might make something out of me. And I gave myself to Christ. It seems strange that I must go 12,000 miles to be converted by a Chinaman, but so it was.'

(See special Chapter on Work in Formosa for the work of the English Presbyterian Church there.)

London Missionary Society.

Hongkong.

The return of the Rev. H. R. Wells to his station made it possible to put new life and energy into the work of evangelising the new territory, for which purpose a special society has been established in Hongkong.

Canton.

At the beginning of the year Mr. Yeung Seung Po was ordained as pastor of the Independent native church, and the choice has proved an excellent one. His preaching has been of a high order-eloquent, Scriptural and timely, and under his guidance the Church is making good progress, though there are still many things capable of improvement.

The establishment of theological classes under Chinese superintendence was mentioned in our last report. They started with eight men, and one man entered at the second half of the year. They have done good work on the whole, but Mr. Yeung has found it difficult to secure the assistance he needed in teaching. Promised help often failed, and new students cannot be received; indeed, it is becoming evident to all that the time is ripe for establishing a Union Theological College, in which the different Missions may all take part.

Dr. Ch'an, another member of the L. M. S., was for some years house surgeon for Dr. Gibson in Hongkong, but last year was appointed Dean of a Medical College, which the Chinese themselves started to give training in Western medicine. He has sixty students, and a good staff of teachers enrolled, all of them Chinese, trained in Western medicine. In conjunction with the College there is a Hospital with about thirty-five beds, and they see some hundreds of out-patients every week. The whole thing is controlled and financed by Chinese, Christians and non-Christian.

Poklo.

The fight and consequent lawsuit in the Naam She Tong village, referred to in last year's Report, produced a curious and almost inevitable result. Mr. Cousins writes:—

"The Berlin Mission were asked to open a chapel in a village within a stone's throw. They honourably refused, but the S. D. A. were not so scrupulous. They sent a Chinese preacher or teacher, who has been there all the year. Their Missionary has visited there once only to my knowledge. It would be very laughable if it were not so sad."

Amoy.

"Anti-foreign feeling is not only to be found outside the Church, but is also found within it. At the Ho-Hoe

mention was freely made in our presence of the time when we Missionaries would no longer be wanted; and this was made a strong argument for pushing forward the scheme of collections towards the preachers' salaries, so as to be speedily entirely independent of foreign help. It is proposed by each church member giving $2 or $3 each to form a huge fund of $20,000 as a Sustentation Fund."

In the Union Boys' school we read that the term was a particularly hard one, for the conduct of the boys was "persistently unbecoming." At the end of the term, unpleasant and trying as it was, four were dismissed, two suspended, and five severely reprimanded. The type of students missionaries have to deal with to-day differs considerably from that of ten or even five years ago.

Factions arose in the Union Theological College and things took place which caused the Board of Management to doubt whether the past method of receiving students into the College offered a sufficient guarantee for the fitness of the applicant. Indeed, the Board regards the future of the College with considerable anxiety; for should a spirit of faction manifest itself in the Church of Christ incalculab'e harm might be done, and the relations between the missionaries and their native fellow-workers seriously strained.

In the Anglo-Chinese College, as in the others referred to above, a spirit of insubordination was manifest.

Mr. Joseland says that the greatest need in Amoy is for a Normal College for the training of teachers, and says that had we started one, say ten years ago, we should be in a far better position to-day than we are.

Changchowfu.

An interesting problem came under discussion at one of the Deacons' meetings at the East Gate Church with regard to Sabbath observance. One of the deacons is a

kerosene oil merchant, and manages a large wholesale establishment in the city. Boats come very considerable distances to purchase supplies of oil. The boats have their regular sailing days, which must be strictly adhered to. Sometimes the market days when they must be supplied fall on a Sunday, and what must then be done?.....On the other hand one hears of other difficulties occurring, because in the Chinese Government schools work on Sundays is in abeyance. The students having nothing to occupy their time or thought, and not being under restraint, are permitted to ramble hither and thither and create disturbances, so that little good results from the cessation of work.

"At present students all over China are by common consent regarded as most difficult to manage, because of their unreasonable pride and bumptiousness; and hospital students are no exception. And so it comes to pass that I have to record the unpleasant fact that, out of six students, two had to be dismissed for sheer insubordination."

Hweianhsien.

For many years the county has been frequently disturbed with desultory fighting between different clans. This clan fighting became very severe in two places during the past year, and unfortunately the churches, which were in the line of fire, suffered, a great many bullets finding their way into the building and premises adjoining.

Tingchowfu.

"The aldermen are at present making arrangements for the use of the money which goes to the support of idol worship in future to be used in education, the building of schools, etc. Very little opposition is shown, while a few

say, 'This is due to the influence of Jesus Church and your son's education in their schools.'

"Again some temples are going to ruin and need repair. The elders and people say: 'Don't waste money on them, for a few years hence we may not need such places, as things are changing so quickly.'"

Shanghai.

Great interest was displayed in a Sunday School rally held during Christmas week, when about 1,200 school children gathered in a united meeting under the auspices of the China Sunday School Committee.

The great call, therefore, to the Christian Church just now is to do her utmost in training men of the right type to take the lead; for the Christian Church has its ideal, a redeemed nation through the conversion of the individual, and the grouping of these regenerated good men and women in a society which will elevate the whole national life.

Negotiations have been opened with other Missions with a view to placing the work on a better basis and securing union training for preachers generally, as it is felt that union in this direction would make for efficiency and economy.

During the long vacation a summer school for the country preachers and others was held in the College, when lectures were given by the foreign and native staff of the Mission.

Hankow.

The health of the venerable Dr. Griffith John was a source of constant anxiety and sorrow to the entire mission circle, and removed him completely from the rank of workers; indeed, the situation is exceedingly pathetic, the strong leader stricken down and remaining a helpless invalid.

A great demonstration was made in Hankow, when a commission was sent by the people of Peking to protest against a foreign loan for railway extension.

At the beginning of the year the Rev. J. Goforth was in Hankow for three weeks, holding daily three services for the deepening of the spiritual life. His addresses were very searching, and were followed by striking manifestations of conviction and earnest desire for a better life.

Being free from the restraints of public opinion, and also from legal consequences of actions for libel, the vernacular press spits forth its calumnies of nations, churches, societies, and individuals without fear. What is needed to counteract this is to publish and circulate in each of the large and important centres of the Empire, a pure, just, truthful and wise daily paper. The effort would be very costly, but it would pay a thousand times over the cost of Dreadnoughts and other machinery of destruction.

Siaokan.

Amongst the quickening influences reported were the week of prayer at the New Year (which Mr. Geller says is a much respected institution, and almost regarded as a church sacrament) and the meetings held by Mr. Goforth, to which all the preachers and leading Christians went down to Hankow.

Tsaoshih.

As an illustration of how guidance is needed in connection with revival services, one writer points to quite a number of the preachers who apparently thought that the one great object was to induce weeping in their hearers, and that this was a *Sine qua non* of true repentance.

A Church Council was formed in the autumn, but things were said during the discussion which were noteworthy. One person said that the London Mission had

"loved us much," and pointed out that the Missionaries were not early enough in putting financial responsibility on the Churches. Another said if this "hui" (council) was truly a Chinese "hui," there would be no difficulty in raising money for self-support.

Changsha.

In addition to disturbing circumstances, the inability of the Society to avail itself of the opportunities which the opening of Hunan has given, and the anxiety lest it should be compelled to withdraw from the province had a depressing effect.

Chungking.

The report from Chungking is the last that will appear so far as the London Missionary Society is concerned. The work, as most of our readers are aware, has been handed over to the Canadian Methodist Mission, and the Rev. John and Mrs. Parker, and Dr. and Mrs. Wolfendale, who as our missionaries rendered such splendid service at this station, will continue their labours in association with the Canadian Methodist Church.

Siaochang (Chihli province.)

In this district there are now organized churches in many places. Every little Christian community of fifteen souls or more has its own officers elected by the members to manage its own affairs. Further, there are associations, equivalent to County Unions, to which the individual Churches may refer any matter by delegates; these 'County Unions' are composed of delegates from groups of Churches. Finally, there is the Siaochang Congregational Union, made up of Mission agents and delegates from all the Churches.

Tsangchow and Yenshan.

This decade 1899–1909 has seen the gradual building up of a Mission establishment, which now includes three dwelling-houses, two hospitals, a training institute and some school buildings. They have a Christian community in the district of some 1,200 people, composed of 800 communicants and 400 enquirers, who meet regularly for worship in twenty-five out-stations. This period has seen the Boxer uprising, with the destruction of all the Church property and the lives of 240 of the best Christians. It has seen also the resurrection of the Church, the rebuilding of the homes and chapels, and, best of all, the never-to-be-forgotten revival of 1905-6.

The year was remarkable for the destruction of numerous idol temples by the newly organised police force, in obedience, it is said, to orders from superior officers bent on dealing a blow at the superstitions of ignorant villagers. Whatever was the true cause, some scores of temples were ruthlessly destroyed. In some places a show of resistance was made, but the villagers were soon overpowered by numbers and compelled to stand helplessly by while their sacred fanes were reduced to ruins and the images hacked to pieces or ignominiously thrown out by sacreligious hands.

Methodist Episcopal Church, South U. S. A.

Shanghai and Soochow Districts.

This year has witnessed whole families coming together in Christ, husbands being made happy by their wives coming into the church, and wives made to rejoice by the conversion of their husbands.

There has been a decided increase in the attendance of women upon the church services.

A gratifying increase in the number of those who are trying to observe the Lord's Day to keep it holy has been noticed and the Spiritual life of the Church in the district is deepening.

We are in especial need of a commodious modern church building in Hongkew, Shanghai, to enable us successfully to minister to the large population there.

Dr. A. P. Parker has returned after two years' absence, in restored health. He will devote part of his time to the work of the Christian Literature Society.

The Schools: While some of them report a decrease in attendance, the majority shew an increase. The craze for the new learning has somewhat abated. There are fifty Sunday Schools with 256 teachers and 3,329 pupils. There are thirty-five Epworth Leagues while the number of self-supporting churches remains at seven, as last year.

The Methodist Publishing House, under Dr. Lacy, has a steady increase of business, showing a gain of about 42% during the past three years. The form of the "Christian Advocate" has been changed to a weekly, but there is only a very slight increase in circulation.

Reformed Church in America.

Amoy District.

There are many encouraging things for our Mission to report this year and chief among them are the *revivals* at Amoy, at Chiang-chiu and at Leng-soa.....The awakening touched many lives, but, owing to the lack of a guiding hand at the proper moment, the grave danger of excess faced the Church.

Nothing during the year has been a greater joy than the regeneration of the village of Ang-ting in the Tong-an region. This has long been known as one of the worst villages in the region.

Chiangchiu District.

Chiangchiu District may sound a note of progress despite many discouraging affairs, such as the scourge of small-pox which has caused sorrow everywhere, and to which over 600 children have fallen victims in Chiohbe and over 1,000 in the city of Chiangchiu, and in spite of the shock which the good people of Lamkhi experienced from the affair in which a brother in good standing shot and killed a heathen during a heated altercation.

Tongan District.

One of the most bewildering of all the good things the year has brought forth is the suppression of the opium growing.

Wesleyan Methodist Missionary Society.

The general conditions of Mission work in China during 1909 were more satisfactory than in any recent year. The spirit of aloofness, difficult to define, but so generally felt as an obstructive factor in the work of recent years, was tempered by a larger tolerance.....Large sections of the community still oppose, but their opposition is taking a new form—that of a Confucian revival. In Canton a scheme for a Confucianist Cathedral, with services after the Mission pattern, is being rapidly pushed forward.

Canton District.

Our missionaries attempted everything that consecrated ingenuity could devise to bring the Gospel successfully before the Chinese. For example, Mr. Gaff, in his visits to Heung Shan, in the delta area, made good use of the magic lantern—on one occasion occupying the temple of a powerful clan—and effectively presented the Gospel story.

An interesting feature of the Chinese work in Hongkong was the formation of a "Pocket Testament League."

The name of a populous village where we recently began work was during the year changed from "Great Blackness" to "Great Peace." The village had in bygone years been so persistently associated with disasters and evil reports that a change of name was thought desirable, and it is hoped that through this change the village will enter on a new era of prosperity and peace.

Wuchang District.

The reports received from this district a year ago contained accounts of Revival Services held in Wuchang and Hankow.

There has been revived interest on the part of the heathen, in the services held in the street-preaching chapels.

An otherwise practically deserted chapel has suddenly been transformed into a centre of busy activity, thus illustrating the usefulness of medical work as an auxiliary to evangelistic work.

At present, no scholar or student educated in a Mission school can gain a Government degree, but steps are being

taken by the Missionary Board of Education to try to find a solution to the difficulties which thus accrue. In spite of this great drawback no school under the care of our District Synod lacks scholars.

A Chinese Missionary Society was formed amongst the Churches, and a colporteur entirely supported by Chinese Christians is now at work in an undeveloped part of the district.

The outstanding event in the history of the David Hill School for the Blind, Hankow, for the year under review was the decision of the Missionary Committee to close the Industrial Department.....Many different trades have been tried, such as mat-making, weaving coolie baskets and string hammocks, caning chairs, weaving the silk cord which the Chinese wear at the end of their queues, and so on. But in no case has the experiment proved successful.....As the days have passed and the standard of education has been raised, it has become clear that the way to make boys self-supporting is to train them as teachers, musicians, and Bible-readers.....During the year there was a new development; the workers were led by exigencies which need not be detailed, to take a young woman and two girls into the School.

Hunan District.

The increase in full membership was more striking than in any other of our twenty-nine Foreign Districts. The full membership rose from 233 to 390 during the year—an increase of over 67 per cent.

Liuyang, the third Changsha Circuit, has been the scene of a very remarkable work for some six or seven years.

"To find truly Christian homes, where family prayer has been the custom for three, four, and even five years, that have never been visited by an English Missionary or a Chinese preacher; to listen to prayer that was not the lisping utterance of a babe in Christ, but the experienced out—pouring of a heart accustomed to pray; to hear tales of persecution and hardships that had been unknown while it was suffered—all this was wonderful to a degree."

Mission services in Yungchowfu Circuit conducted by Mr. Watson in July did much to deepen the spiritual life of the members.

The Rev. W. H. Watson is set apart for special Mission work among the Hunan Churches. During the year he conducted Mission services for the edification of the Christians and the redemption of the lost in Changsha, Siangtan, Pingkiang, Chenchow, Yungchowfu, Kuling, Paoking, and Iyang with most blessed results. Mr. Watson also made two long journeys to seek out the aborigines.

The Theological Institution. Some amount of historical interest attaches to the first report of the first Theological Institution in the capital city of Hunan. When we remember that only a decade has passed since the first Wesleyan Missionaries entered Hunan on a preliminary tour of inspection, the report of a year's working of an institution for the training of future Hunanese ministers and evangelists cannot but evoke praise to God.

The Institution began its career with eight students belonging to our own and other Missions—a proof of the spirit of Christian unity in Changsha. As to curriculum, the year was more or less one of experiment, as the capacity of the men was unproved. For the most part, the

work done was very satisfactory; the students showed themselves diligent and painstaking.

In the early summer Missionaries of several Societies arranged to give a course of Christian Evidence lectures in Changsha. The lecturers included the Revs. G. G. Warren and Hardy Jowett of our own Mission. Mr. Jowett reports that at one meeting nearly 120 were present, and the average for the series was about 60. The lectures were delivered in English.

The riots at Changsha were in no way due to Missionary work; the excitement that led to them was not due to religion, but to exasperation with the Governor. The public buildings were wrecked before the Mission premises; the Governor, his son, and several officials were murdered, whereas no Missionary or European was injured by the rioters.

CHAPTER XXIII.

WORK AMONG THE MOSLEMS IN CHINA.

THE following facts are drawn from Mr. M. Broomhall's book "Islam in China" which is the first book dealing with this subject in the English language. Mr. Broomhall has made very extensive researches not only among all that has appeared on the subject in various languages, but also among missionaries who are in touch daily with Moslems in China.

The first question with which we are concerned is the number of Moslems in China. The following estimates have been given:

70,000,000 by Seyyid Sulayman,
50,000,000 by Surat Chandra Das,
34,000,000 by Abd ur Rahman,
30,000,000 by A. H. Keane,
20,000,000 by M. de Thiersant,
15,000,000 by a critic,
4,000,000 by H. H. Jessup,
Between 3,000,000 and 4,000,000 by the Archimandrite Palladius,
3,000,000 by Dr. A. P. Happer of Canton.

But Mr. Broomhall's conclusions are as follows:

SUMMARY OF MOHAMMEDAN POPULATION OF CHINESE EMPIRE.

Province	Minimum	Maximum
Kansu	2,000,000	3,500,000
Shensi	26,000	500,000
Shansi	25,000	25,000
Chihli	500,000	1,000,000
Shantung	100,000	200,000
Carried forward	2,651,000	5,225,000

Province	Minimum	Maximum
Brought forward	2,651,000	5,225,000
Honan	200,000	250,000
Kiangsu	250,000	250,000
Szechuen	100,000	250,000
Kweichow	10,000	20,000
Yunnan	300,000	1,000,000
Hupeh	10,000	20,000
Kiangsi	2,500	2,500
Anhwei	40,000	40,000
Chekiang	7,500	7,500
Hunan	20,000	20,000
Kwangtung	20,000	25,000
Kwangsi	15,000	20,000
Fukien	1,000	1,000
	3,627,000	7,131,000
Mancharia	50,000	200,000
Sinkiang	1,000,000	2,400,000
Mongolia (no figures) say	50,000	100,000
	4,727,000	9,831,000

He says we may safely say that the Moslem population of China is certainly equal to the entire population of Algeria, of Scotland or of Ireland.

They are peculiarly accessible to the Gospel and yet there are no missionaries specially set apart or qualified to deal with them. Only two or three books are specially addressed to Moslems. Some Arabic Gospels have, however, been used in certain parts. The Moslem students in Tokio have recently commenced issuing a Quarterly in Chinese entitled "Moslems, Awake." There are not wanting signs that the Moslems of China are sharing in the general awakening. Various emissaries from Constantinople have visited China since 1900 with a view to arousing them to greater missionary activity.

The ideal worker among them should speak both Chinese and Arabic, yet altogether the problem of evangelizing the Mohammedans in China is not so difficult as in other lands.

CHAPTER XXIV.

THE OPINIONS OF EVANGELISTIC WORKERS.

BY THE EDITOR.

THE following extracts from papers which have appeared in the "Chinese Recorder" or been read before the Evangelistic Association will indicate the best utterances of leading workers in the evangelistic field and will supply an excellent idea of the problems which are engaging their attention.

Rev. George Miller.—According to the report of the Evangelistic Committee, less than one half of the whole missionary staff is now engaged in direct evangelistic work, and the proportion is as large as it is, only because of the fact that out of six hundred and seventy-eight members of the China Inland Mission, five hundred and sixty are in direct evangelistic work. With all the manifest and substantial need, it is evident that a mighty effort is required.

In this land there are still over one thousand walled cities unoccupied. There are also thousands of towns, and thousands and thousands of villages, where the light of the Gospel has not entered. The great mass of the people is yet untouched. The committee has estimated that to meet this need, three thousand two hundred more men, and sixteen hundred women, specially qualified as leaders and organizers, should be forthcoming within the next ten years, and that 150,000 Chinese Evangelists should co-operate with them. It is absolutely necessary that this expected reinforcement should be specially endowed with gifts suitable for this work. Like Gideon's three hundred, they should be efficients of the highest type.....

In Japan I was greatly struck by the conclusion at which many of the Chinese students had arrived. They were quick to recognize the advancement of Japan and yet they said that Japan had failed to deal satisfactorily with the social evil. One, in the spirit of despair, said to me, "what is to become of my country? To-morrow we may step into line with the march of nations, but the social question will remain unsolved."

Rev. L. B. Ridgely.—From this point of view, I take it, schools and colleges are a factor in Evangelization; negatively, because they counteract the destructive influences of heathenism; and positively, because they give the opportunity for the direct evangelization of the individual child. The child whose parents have but just come from heathenism can indeed, at the best, receive but a partial enlightenment as to the meaning of the Gospel in his own home. Even in Christian lands, where the Christian life of the home is, to say the least, not always perfect, it means much for the child to be in school where the message of Christ and the meaning of Christ's work, are constantly and definitely before him and the best habits of Christian life cultured in him and maintained round about him.....

Schools and colleges, then, may be maintained as a part of the evangelistic work, from two points of view: Either (*a*) in order to educate the children of Christians; or (*b*) in order to influence the children of heathen. A brief and crude experiment in statistics, undertaken recently by the writer of this paper, indicates that the missions in China are about evenly divided between the two points of view.....

So far as these few data go, they support what has been concluded in the study of the statistics as to clergy,—that the schools and colleges are the principal source of supply. If this be so, surely it is of vital importance to

retain them, if for no other reason, yet as in this sense a factor, and a primary factor, in the evangelistic work which is yet to be.....

In all this calculation, however, and specially in regard to the question of clergy, there is one consideration much more important than that of numbers, namely, quality. In the China of this and the coming generations it will evidently be imperative not only that we shall have many clergy, but also that they be men able to meet the needs, the questions, and the oppositions of men educated in the colleges and universities, not only of China, but also of America, of England, and of Europe—men who understand the modern, Western learning, and are read to a greater or less degree in science, in philosophy, in history, in religion. Are we to let this element in Chinese heathenism go? If not, how are we to care for it? Is there any other way than by maintaining colleges of our own, where our own Christian men may be taught all these things from the Christian point of view, so that we, from among these, may find men to evangelise China?

Rev. A. R. Saunders.—Having already come to the conclusion that the agricultural classes very largely make up what we call the masses in China, it is very easy to locate their whereabouts, but the question we are now to consider is not so much where they live as where we can best reach them with the Gospel. Can we devise any means by which we may gather those scattered millions into the large towns and cities, so as to simplify the work of their evangelization? Or, shall we go to where they are?.....

Not only are the masses in China mostly composed of the people living in the country, but if we would reach them with the message of salvation we must go to where they live, and this work can only be done by itineration....

At the time of the Centenary Conference there were in China 3,746 foreign missionaries (including wives) and

9,904 Chinese workers, and all of them are, no doubt, doing most useful work in connection with the various departments of missionary service. The question for us to consider now is, Are the masses in China being reached by the methods now employed by that large number of missionaries and Chinese workers? I sincerely hope that our brethren engaged in the various forms of institutional work will not think that, in anything I say, I am finding fault with the excellent work they are doing. Nothing could be farther from my own thoughts, and my only desire is to face this problem fairly. Let me say at once that my firm conviction is that the work of evangelizing the masses is not being done by present-day methods, and there is a very great need for a forward movement in China.....

From a considerable experience in country evangelization I am inclined to think that not more than six months in each year can be spent at it to real advantage, chiefly because of the farmer's busy seasons. The missionary will have to be guided by circumstances. The remaining six months in each year could be devoted to city evangelistic work, special Bible classes for the evangelists, and a much needed rest for the Chinese worker as well as for the missionary.

Rev. A. Sydenstricker.—The Executive of the Evangelistic Association has ascertained by careful and prolonged investigations and comparison of the existing conditions that of all the missionaries now in China only one-third give their chief attention to direct evangelism. True some, perhaps many, of those engaged in other lines of work are also doing a limited amount of evangelistic work. But it is also true that of the one-third who are devoting themselves to the direct preaching of the Gospel to the unevangelized not a few—doubtless a large proportion—are also doing a good share of other work. So that the general average of one-third is not an under-estimate. In many centres of missionary activity the proportion of those in

the direct work is many times less than one-third. While we are as a body diverting the larger part of our resources and energies along other lines of effort, the non-Christian population around us are all the while growing. We are by no means overtaking these millions with the Gospel. They are increasing on us.....

It is clear to even a casual observer that there is still needed an increase in the present number of missionaries engaged in the direct work—the work of evangelization. While other departments may be fairly well supplied with foreign labourers, a considerable increase is still needed for the evangelistic work. An immense amount of evangelistic effort is not now being made that should be made, and must be made before the work is accomplished. Large districts still exist that are unoccupied by missionaries of any society, and many other places are as yet very inadequately supplied. I could mention a score of cities in the coast province of Kiangsu alone that to this day have no resident missionaries, and only a few of them have even a resident Chinese evangelist.....

A greater and more pressing need than even an increased force of missionary evangelists, is the developing and preparing of Chinese labourers of various kinds, and especially evangelists. This part of the work has certainly, in places at least, been wofully neglected and left to take care of itself. There are educational institutions in comparative abundance and a few theological schools. These were all more or less directly established for the purpose of raising up and preparing a native ministry. But, however sincere the intent may be, these schools are certainly as yet doing comparatively little to supply the crying and urgent need of Chinese evangelists.....

The need is along two lines. In the first place, not a few Chinese who are now engaged in Christian work are very poorly fitted for it. The lack of workers is so great and the number of available men so small that there is a constant inclination to put men to work who are ill qualified

for it. In the second place, the number of even poorly qualified men is so limited as to be entirely insufficient to supply the demands of the work.

Rev. Albert Lutley.—Have we not reached a stage in our work when a much larger proportion of the missionary body might wisely devote themselves to widespread, systematic, itinerant effort throughout the whole of their districts, and when all those in charge of churches should, both by their example and teachings, seek more deeply to impress upon the church members and Chinese helpers their responsibility to make Christ known in every town and hamlet in their neighbourhood?.....

Most missionaries of experience who are acquainted with the facts will, I think, agree that this desire to tabulate results has proved a great hindrance and positive danger to the work, and has, in some cases, threatened the very life and existence of the church. How often it has led to the opening of out-stations where no adequate oversight could be given and under circumstances in which there was little or no reasonable ground for believing there would be a true and faithful presentation of the Gospel to the people.....

For the benefit of our younger brethren, may I offer a few practical suggestions and warnings against mistakes into which most of us older missionaries have fallen? It is also necessary that some of our young Chinese preachers be warned on these points.

1. Do not commence by grieving and offending your audience by telling them that the gods they worship are false, or by holding their most sacred things up to ridicule.

2. Do not raise a laugh at the expense of their idols or other objects of worship.....

3. Then, again, do not fall into the snare of preaching about or against the idols instead of preaching Christ.....

4. Seek for points of contact. Point out where the Scriptures coincide with the highest and best in their own books, and from this lead them to other truths.

5. Instead of condemning all their sacred books as false, seek to use the truths they contain as a means of awakening their conscience by showing them that they have not lived up to the light they have had and what they knew to be right, and having done this, point them to Christ.....

6. Do not fall into the temptation, however, of lightly quoting from the classics. Before making a quotation be sure you thoroughly know your ground and make yourself familiar with the whole setting of the passage, as otherwise more harm than good may be done.

7. On account of the present political conditions, and the tendency of evil and designing men to connect themselves with the church in order to secure the protection of her prestige, I would strongly urge that no out-stations or chapels be sanctioned or opened where adequate oversight cannot be exercised, or where there is not reason to believe that a faithful presentation of the Gospel will be made.....

8. Wherever the missionaries' health and circumstances will permit, the example of Christ and Paul, both of whom may be said to have had itinerant Bible training schools, may well be followed.

Dr. R. H. Glover.—

1. The AIM of evangelization is to make Jesus Christ known to all men as the only Saviour from sin.

2. The POLICY of evangelization is the widest diffusion, as opposed to any narrower delimitation.

3. The RESPONSIBILITY of evangelization rests upon every member of Christ.

4. The LEADERSHIP of evangelization is entrusted to a distinctive class, divinely called and qualified by spiritual gifts for this work.

Strategic Centres. A plea has earlier been made for justice to the country work, but not by any means with the idea of overlooking the needs of large cities, and especially the unique claims of strategic centres with vast populations and powerful radiating influence. Such centres as Jerusalem and Capernaum, Antioch, Ephesus and Corinth stand out far too plainly in the work of New Testament evangelism for us to escape the lesson of the importance of similar centres to-day. It is to be feared that such places get far less direct evangelistic effort than the number of missionaries resident in them would indicate. They deserve and demand much more.

Rev. Arnold Foster.—To some evangelism seems to stand for little more than an oral preaching of a Gospel of individual salvation to every man, woman, and child in the world in such a way that each one may definitely have—as people say—an opportunity of either accepting or rejecting for himself, or herself, the message of God's forgiving love revealed in Jesus Christ our Lord. The idea of "extensiveness" in evangelism which many Christians have, especially in the home lands from which we came, is largely bound up with this somewhat—I should say extremely, limited conception of the scope of the Christian Gospel, and then as a matter of natural consequence the *rapidity* with which the goal can be reached, is the chief object of their concern, as that seems to them the chief matter of urgency. To others, basing their position, as I think, and shall endeavour to show, on a truer apprehension of the teaching of our Lord Himself and of His apostles, the evangelistic enterprise covers a much larger ground than that which I have just spoken of, including everything that, as we gather from a careful study of the New Testament, was comprised

in our Lord's own conception of a "*Kingdom of God*"—a city of God, which John in vision saw gradually coming down from God out of heaven to be universally set up, in which men would not only be saved *as individuals* from a wrath to come but would be built up into a *new, elect, holy, self-surrendered* and world-wide society. This society would exist to exhibit in deed and life, and manifestly before the world, the embodied mind and spirit of the Lord Himself and so to carry on, through vital union with Christ its risen and glorified Head, a manifold service of sacrifice, compassion, healing, instruction in the ways and works of God—all, in short, that constitutes the inexhaustible fulness of God's salvation—which the Lord Himself had exercised in the days of His earthly life.....

Christ said: "As my Father hath sent Me so send I you," and again, "Ye shall be *my* witnesses unto the uttermost part of the earth," and once more, "Lo I am with you alway—not as long as each one of you lives, but, *even unto the end of the world.*" Even now the full meaning of such words and of all they wrap up within them of promise, opportunity and duty in the future is only most dimly discerned by the majority of Christians.....

But I am deeply convinced that those New Testament standards are much more profound and inclusive in their contents than the church as a whole has yet perceived.....

For doing that "work of an evangelist" which in various departments of the manifold ministry of His Church that God has called us to do, some as itinerant preachers, some in more directly pastoral work, others in teaching of the young, others in the healing of the sick, others in the preparation and circulation of Christian literature—and all these alike are equally functions of the New Testament evangelistic programme expressed in modern speech—there is in truth only one way that can be truly successful, viz., that of following closely along that way of God which once for all has been marked out for the church as a whole, and

for each disciple individually, by the Incarnation, the ministry, teaching, example, cross and resurrection of the Lord Jesus Christ.....

It has often been a matter of amazement to me that so many people who regard themselves as being evangelical in belief, have so little religious interest in the works of God and see so little sacredness in anything outside of the Bible and in anything outside of the conversion and future salvation of the people about them. Yet the earth is the fulness of God's glory and the world of science and of nature, so our Christian Gospel teaches us, are both of them dominions over which Christ reigns, Christ in whom are hid all the treasures of wisdom and knowledge.....

Are there not to-day numbers of stations that have been opened in the country for evangelization only by reason of the shrewdness of a missionary outwitting the Chinese, or in some other way taking a forcible advantage of a reluctant people to bring the mission among them?.....

Again, what of the men sent out by us? Years ago a young missionary called upon me to ask my advice. 'I want you to advise me as to the best way of getting out the largest possible number of workers in the shortest possible time.' I replied, I am afraid I so entirely disbelieve in your plan that I cannot make any suggestion on the subject.

Who that had studied the methods of Christ would have thought that worthy representatives of His Gospel with all its perpetual call for sacrifice, self-surrender and thoughtful knowledge, could be turned out as fast as there was money to pay them their wages and to rent or build chapels for them to occupy?

The missionary body is at last alive to the awful evil that was going on for years in connection with lawsuits taken up by meddlesome busybodies in country districts who had been sent out as evangelists to reside in some

district in the country. It is said "That evil is now virtually at an end." How? Only because it has become very difficult for anybody now to do anything in that way; but while the same men who did the thing, still possessed of the same spirit, are employed in work for Christ the same anti-Christian influence will be continually in one way or another going forth from their lives to nullify all their preaching.

Rev. A. R. Saunders.—We need not be surprised if the question is asked, What need is there for an organization to emphasize the very work we are all seeking to do? The objection has also been raised that the multiplication of organisations to emphasize particular phases of missionary activities only tends to divide us into separate departments instead of cementing us together as a whole.....

Aggressive evangelism among the masses is the first duty of the church, and it is because this direct phase of missionary work has been much neglected in recent years that there has arisen the need for the organization of the Evangelistic Association of China.

We do not begrudge the number of workers who now give their time to pastoral duties, and it is no part of the object of this Association to divert the sympathies of any from either of these phases of Christian work, but we do want to emphasize the need for revival of interest in aggressive evangelism among the masses outside. The one grand aim of the Association will be to fan the evangelistic flame in the churches of China and to seek to impress upon the Home churches the fact that the direct evangelistic phase of missionary work has been most sadly neglected. We must look to both sources for the supply of evangelistic workers, but if the churches in China see that the Home churches are in real earnest about this matter, they will not come behind in the supply of their quota for the work.....

Itinerant evangelism in the country districts is the most neglected as well as the most important phase of our whole missionary work, and to stimulate united effort in this direction should be one of the first considerations of our Association. The accuracy of my statement regarding the importance of this need was attested by Dr. Harlan P. Beach when he informed the Edinburgh Conference that not more than twenty-five or thirty per cent. of the people of China live in the cities. If the masses in China are to be reached the work of evangelization must, to a very great extent, be done in the villages, but this need not, and must not, be done at the expense of work in the cities.....

In order to help to some practical issue let me briefly touch upon a few leading points and seek to impress upon you matters about which the Association should take immediate and definite action.

I. The preparation of a well-arranged plan of united effort for the evangelization of the country districts of China.

II. This plan of campaign should be submitted with as little delay as possible to the missionaries in China and the representatives at Home.

III. The organization of evangelistic revival meetings in all the churches.

IV. The following points to be strongly urged upon the Home Societies:—

(*a*) Give aggressive evangelism among the masses in China the first place in all appeals for men and funds.

(*b*) Laymen, as well as ordained men, should be employed for evangelistic work.

(*c*) The appointment by the Home Societies of a representative committee to deal with matters affecting union evangelism.

V. The establishment of union Bible training schools for evangelists.

VI. Men of suitable gift should be set apart for the conduct of united evangelistic campaigns in the cities.

VII. The appointment of a literature committee.

Rev. George Parker.—Since 1880 the Tibetan border of Kansu has been yearly visited.

In 1883 two women missionaries spent the summer at a chieftain's village. The chiefs—father and son—were visited, in separate years, by both the earliest men missionaries and given Chinese Scriptures. Tibetan Scriptures have been circulated at most Lama monasteries and at great annual gatherings.

Of the thirteen earliest missionaries to Kansu eight had more or less to do with Tibetans. Miss Annie Taylor and Mr. and Mrs. Polhill gave themselves to Tibetan work. Volumes exist describing their doings and sufferings. At present an American mission occupies all the strategic points on the border, except one. It has been at work nearly twenty years. See Mr. Ekvall's volume.

Szechuen since Dr. James Cameron's visit in the seventies, could tell a like tale of its three or four societies at work on the border. An occasional leaflet, "At the Threshold," has been recording during some years past the work of about a dozen societies from Kansu in the east round about to Kashmir in the west.

I think the utmost possible has been done, and were Lhasa opened and a first conference held there during the next decade it would show that this last Jericho stronghold had been persistently besieged for a generation.

The Second Meeting of the Evangelistic Association.

The first triennial meeting of the Evangelistic Association was held at Hankow between December 7th and December 12th. The Missionary delegates present were seventy-seven foreigners, 158 Chinese, representing twenty-five Missionary Societies working in eleven provinces of China and in Manchuria and Formosa, besides local residents and visitors. The Rev. A. R. Saunders presided during the sessions. Papers were read on the following general topics: Purpose and Plans of the Association, Bible Study, Revival Movements, Developing Country Churches, Personal Work, Evangelistic Work for Women, New Testament principles and methods of evangelism, Extensive and Intensive Methods, Selection and Training of Evangelists, Bible Training Schools, and various studies in methods of evangelistic work. During the evenings revival campaign services were held at various points in the three cities, attended by audiences estimated at 10,000. The immediate result of these was several hundred persons enrolled as inquirers. The work of the Conference was prepared by three general Committees: (*a*) Business (*b*) Nominations (*c*) Resolutions. The following officers were elected for the three ensuing years: President—Rev. Cheng Ching-yi of Peking; Vice-President—Rev. George Miller of Wuhu; Cor. Sec.—Rev. Frank Garrett of Nanking; Rec. Sec.—Rev. R. H. Glover of Wuchang; Treasurer—Rev. S. H. Littell of Hankow. Chinese Assistant Secretaries and Treasurer were also elected, also an executive committee of three foreign missionaries and four Chinese Evangelists. In order to extend the influence of the Association, provision was made for the election of a foreign missionary vice-president and a Chinese Cor. Secretary in each of the eighteen provinces of China, three provinces of Manchuria, Mongolia, Tibet and Formosa. The proceedings were conducted partly in English and partly in Chinese, but by

vote Chinese is to be the language of the Association in the official records.

The executive committee is arranging to print a report of the minutes and proceedings both in Chinese and in English to distribute to 300 members of the Evangelistic Association, extra copies can be purchased from the corresponding secretary. A list is being prepared to furnish the name and address of every evangelistic worker in China.

The following are the principle resolutions passed during the meetings, translated, somewhat freely, from the Chinese text :—

Resolutions.

Whereas this, the first conference of the Evangelistic Association at Hankow is the largest gathering of foreign and Chinese Evangelistic workers ever yet assembled in China, and ;

Whereas, it is clearly manifest before our eyes and deeply felt in our hearts that God is making no difference and is giving His spirit to Chinese and Foreign workers alike to testify repentance toward God and faith toward our Lord Jesus Christ, and ;

Whereas, past encouragements, present opportunities and future responsibilities constrain us to pray, to plan and to press forward in preaching the Gospel, therefore, be it resolved ;

1. The motto of the Evangelistic Association of China shall be "United aggressive effort for the speedy and thorough evangelization of China." (Modified later in the Chinese text.)

2. That while realizing the fact that the thorough and effective evangelization of China must be chiefly

done by the Chinese themselves, yet the present staff of evangelists is so inadequate that this Association urges immediate co-operative measures in every province to promote revival campaigns in all existing churches with the express purpose of bringing the rank and file of the church membership into hearty sympathy with united and aggressive evangelism, and into full preparation to take part in this work.

3. That the Association records its praise for the manifest blessing that has so far attended the united evangelistic campaigns held in several large centres, and that the Association regards this as a special call to renewed and increased efforts for the promotion of such campaigns at all the large cities of China, the market towns, villages, and outlying country districts.

4. That in view of the small number of men available with the special gifts needed for the conduct of evangelistic campaigns at the large centres, the Association issue to all the churches in China a call to definite believing prayer that God may speedily raise up many men endued with the needed gifts.

5. That in view of the pressing need for large reinforcements of missionary evangelists from the home lands to co-operate with our Chinese brethren in this gigantic work, the Association take steps at once for the issue to the home churches of a strongly worded appeal for additional workers; and that the appeal should include lay as well as ordained evangelists.

6. That this Association records its appreciation of the medical and educational arms of the work, of the Bible Societies, Tract Societies, the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavour, the Christian Press, the Pocket Testament League, the Chinese Student Volunteer Society, the Chinese Personal Workers Society, in-so-far as they aid

in preaching the Gospel, but this Association calls for emphasis everywhere and always on evangelism.

7. That the Executive Committee of the Evangelization Association co-operate as far as possible with the Centenary Conference Committee on Bible Study.

8. That the Evangelistic Association heartily appreciates the efforts of the General Committee on Bible Training Schools, and desires to see this enterprise as an aid to evangelization firmly established and extended to meet the increasing needs of the work.

9. That this Association recommends to the Provincial Federation Councils especial emphasis on co-operative evangelistic campaigns.

10. That in the furtherance of work among women we recommend the use of the following agencies.

(*a*) Bible Training Schools.
(*b*) Bible Institutes or Training Classes.
(*c*) House to house campaigns.
(*d*) A woman's committee to act with the general committee in all local revival campaigns.

11. That special efforts be made to reach prisoners in the gaols, the boat population, tradesmen and labourers not reached by the ordinary methods of preaching.

12. That the Association authorizes its Executive Committee to solicit funds from any available sources for use in the work of the Association.

13. That the Association urges upon every Chinese Christian the importance of individual effort. "Each Chinese convert to win another Chinese convert, each year."

(Later modified in the Chinese text.)

14. That the editors of the "Chinese Recorder" and the "Christian Intelligencer" respectively be requested to introduce especial departments for Post Card Evangelistic Reports from the provinces; also that all evangelistic workers in China be requested to send brief reports of revivals, results, and methods of work. (Other papers desiring such information will be supplied on request.)

15. That the Corresponding Secretary be instructed to conduct a bureau of information in reference to field evangelists, evangelistic literature, and other items of interest in the work.

16. That unceasing prayer be made throughout the churches for the rulers of China, for peace throughout the Empire, and that every living Chinese soul may hear the Gospel in this generation.

17. A vote of thanks for Hankow hospitality.

CHAPTER XXV.

THE TRACT SOCIETIES IN CHINA.

By Rev. Dr. Darroch, Agent of R. T. S. in China.

(For previous history see Year Book for 1910).

THERE are to-day no fewer than nine Tract Societies at work in China and one in Seoul, Korea.

These Societies are all affiliated with the Religious Tract Society of London, and each receives a yearly grant which is proportionate to the Society's needs and the scope of it's operation.

The Religious Tract Society is entering very heartily into the work of providing healthful literature for the Church in China. Two little booklets "Simple Bible Stories" and "Daniel" with four tracts were translated and prepared for the press under the superintendence of the General Agent. These were printed in London. Each has a bright coloured frontispiece, and various illustrations. Consignments were sent to each of the societies for sale in the districts worked by them.

Other such books and tracts are in the Press and the Society anticipates a great development of this branch of it's work for China.

Through the kindness of the Bible Societies the R. T. S. has been permitted the use of the Revised Text for the production of a Marked New Testament in Chinese. The first edition of this Testament is already finished and it is hoped that, as in the Homelands, it's use will be blessed to the salvation of many.

Another remarkable book produced during the year has been "The Traveller's Guide from Death to Life."

This book has had a tremendous circulation all over the English speaking world. About one and a half million copies have been issued from the press. It has now been prepared in Chinese in an exact replica of it's English form and through the kindness of the English Editor, who gave a donation to the R. T. S. to partly cover cost of circulation, it is being sold in this country at less than one third of actual cost of production.

The Church Missionary Society has very generously set aside Mr. A. J. H. Moule to work for the R. T. S. at home. Mr. Moule has translated a number of excellent little books confirmatory of the truth of the Bible which have been found of great value in England. Some of these books are in the press. They will be printed in London and ultimately issued through the Tract Societies here in China.

Each of the Societies on the field reports progress and some a phenominal advance of their work during the year.

Shanghai. The work of the Chinese Tract Society is too well known to need description. With the substantial help of the R. T. S. of London this Society published the well known Conference Commentary and indeed almost all the commentaries on the Scriptures in Chinese are publications of this society.

The report for 1910 says: "During the year past" some of our largest and most important publications have been out of stock and been reprinted during the year. Among these may be mentioned the *Conference Commentary*, *The Bible Dictionary*, *Topical Index*, etc; it being the largest year's work ever done by the Society. And the income from sales is among the greatest, reaching the very large sum of $10,979.62, and for printing we have paid $17,300.44, the largest sum expended for this purpose in one year since the Society was organised.

Our Year's Work.

We have printed twenty *new works* making 217,200 copies and 3,193,200 pages. We have reprinted one hundred and ten of our standard works, making 565,000 copies and 18,406,000 pages, or a total of 130 different works and 782,200 copies, equal to 21,599,200 pages. Reckoned at 12mo. it equals 28,599,200 pages. We have distributed, including grants, 441,058 copies of books and tracts, equal to 11,299,824 pages. During the thirty-two years of the Society's existence there have been printed and distributed $153,246.22 worth of books and tracts, equal to 160,351, 356 pages."

This is surely a record of good work well done and deserves the heartiest commendation.

Hankow. The virile and vigorous Central China Tract Society has its headquarters in the City of Hankow. It already possesses a fine depot of its own and is now building extensive premises to serve as printing Department, offices, etc. The work done by the Hankow Society in the dissemination of good gospel literature is known throughout the Chinese speaking world. Only those who have had experience in building in China or in financing large schemes have any idea of the labour which the committee have undertaken in this effort to increase the efficiency of the Society. The Committee has made the whole missionary body its debtor by the help it has rendered and is still rendering to the cause of evangelism in this country.

The Report for the year is full of praise for what God has enabled the Society to accomplish and of buoyant hope for the future. The Report says "It may be remembered that in the last Report special praise was given to God because the circulation had almost reached three million. The actual figures were 2,976,777 issues. It is with a

feeling almost too deep for expression that it is now placed on record that the issues from the Depot have during the past year numbered 4,333,459 copies, of which only 75,648 have been supplied to other Societies for re-sale. As the table will show, almost one half of our issues have been sold below cost price, a fact which emphasises what has been said about our need for further aid if our work is to be sustained on these lines.

Total circulation in 1908	2,208,619
1909	2,976,777
1910	4,333,459
Increase over 1909	1,356,682

This enormous circulation can be analysed thus :

1	Tracts and books sold at or above cost ..	72,320	
2	Tracts and books sold under cost	2,004,139	
3	Tracts for free distribution		
	Week of prayer topics		50,000
	Introductions to New Testament		1,270,000
	John III, 16		200,000
	Pictorial Tracts		240,000
	Scripture extracts		200,000
	Distribution fund tracts		282,000

Szechuen. West of the Yangtse gorges there is a China, separated by great mountains and deep ravines, from the China of the North, South, and East. Here, with its headquarters in Chungking, is the West China Tract Society. Founded in 1899 its first year's receipts amounted to less than thirty-eight taels. Last year the Society put into circulation 1,509,528 Christian books and tracts. The balance sheet for the year shows an income and expenditure of 16,953.96 dollars. This figure must have been largely exceeded during the present year. Two fields are open to this society which can be entered by no

other. I refer to the openings for evangelistic effort in Tibet and among the Miao tribes. The society secured types for printing in the languages of both these peoples. The business side of its work has grown so largely that a missionary has had to be found who will devote his whole time to this most necessary side of the Society's work: and, its Report shows that, taken altogether, the West China Tract Society is one of the most vigorous and active organizations in China.

Peking. The North China Tract Society has its headquarters in Peking but for the convenience of its business work and the better distribution of its literature it has recently purchased a valuable property in Tientsin where the Agent's office and depot will henceforth be located. The Report for the present year strikes a jubilant, even a jaunty note. The sales were never so good: the outlook never so hopeful. The books and tracts circulated during the year amounted to a total of 361,194, having an aggregate of 7,973,648 pages. The sales amounted to a sum of $5,268.07 an increase of more than $2,300 on those of the previous year.

The North China Tract Society has also been compelled to secure for itself an Agent who makes it his sole duty to attend to the business side of the Society's work. Mr. Grimes has been so successful in his efforts that he has increased the sales and reduced very considerably at the same time the Society's printing and other expenses. This has so encouraged the executive that they declare their aim to be to make their publications "the most attractive and at the same time the most reasonable in price to be found in China." We wish them all success in the path they have marked out for themselves. The other Tract Societies

will by no means be willing to be out done in the production of their books and as a result of their healthy competition we who purchase and circulate their tracts may expect that these booklets will be better written, better printed and better illustrated than anything we have yet seen.

The South Fukien Tract Society at Amoy was organised in 1908 and last year was able to circulate 114,085 publications. Something like 10,000 of these issues were written in Romanised Chinese. The balance shows that the Society expended $4,135.26 in the course of the year.

The North Fukien Tract Society has its headquarters at Foochow. It reports a circulation of 73,090 issues and an expenditure of $2,613.63 during the year.

The Hongkong Tract Society pushes the sale of English Bibles and tracts more than that of Chinese literature, but last year something like $500 worth of Chinese tracts were sold from the Depot.

The Manchurian Tract Society with its headquarters at Mukden has not aimed at producing but rather at distributing the literature produced by others. The Society has circulated a considerable quantity of good literature during the year, but that is accounted for in the issues of other Societies so our friends in the North have the honour of doing the work but the returns are credited to those who produced rather than to those who actually circulated the tracts.

Canton. I have not the figures stating the circulation from this Society during the year but as its expenditure amounts to $2,304.29 I take it that its circulation was

about on a par with that of, say, the Fukien Tract Society, and to give an approximate completeness to my tabulated statement I will take it that from Canton some 70,000 tracts were circulated during the year.

Appended is a table showing the issues and expenditure of the Tract Societies in China:—

Society	Circulation	Expenditure
C. T. S. Shanghai. ..	782,200 copies, 21,599,200 pages. ..	$23,824.08
C. C. T. S. Hankow. ..	4,333,459	34,218.80
	for buildings	18,562.95
W. C. T. S. Chungking.	1,509,528	16,958.96
S. F. T. S. Amoy. ..	114,085	4,155.26
Hongkong.	34,430	1,038.00
N. C. T. S. Peking. ..	761,194 copies, 7,973,648 pages. ..	10,000.00
Canton.	70,000	2,304.59
Foochow.	73,090	2,613.63

The result of the development set forth above is that new and clamant needs have emerged and on the way these needs are met depends the future of the Tract Societies.

The Reports from the West, Central, and North China Tract Societies each insist that the time has come when the editorial supervision of their publications can no longer be undertaken by busy men in their spare time. The Churches, Thank God, are growing rapidly, and one result of this rapid progress is, that the missionary's pastoral duties have become too exacting to permit him to devote the time and strength to literary work that were available in days gone by.

The work of editing and supervising tracts for the heathen and literature for the church is admittedly one of great importance but, if a man is consecrated, and ordained

Pastor of a church with a wide radius, a number of out-stations, and many Chinese evangelists and helpers, he rightly judges that his first duty is to fulfil this ministry. Other claims, however insistent, must stand in abeyance. So it comes that each of these three great Societies declares that it must now have an Editor who will be free from other duties to devote himself to the supervision of the Society's literature.

The Rev. J. M. W. Farnham, D.D., was for thirty-three years Secretary of the Chinese Tract Society. Having reached the age of eighty-two years our venerable brother has earned the right to retire and he has now done so. This leaves the Society without that expert guidance which it has had since its inception. There is no post of greater influence and responsibility open to any missionary in China to-day than that of Editorial Secretary of the Chinese Tract Society. Two monthly papers with a circulation of over 4,000 copies are without an Editor. The Religious Tract Society is anxious to establish a "Boy's own Paper" for Chinese boys and would provide the funds for it if the man to edit the paper were in sight. Many other of the Society's activities are cramped for lack of a competent successor to the aged Secretary who has just retired. Is it too much to hope that some Society will be soon found willing to set aside a competent man for this great work?

CHAPTER XXVI.

THE BIBLE SOCIETIES

British and Foreign Bible Society.

The Year's Statistics.

	Bibles.	Testaments.	Portions.	Total, 1910.	Total, 1909.
Scriptures received from the printers	2,000	62,150	1,402,060	1,466,210	1,887,968
Scriptures issued from the Central Depot, Shanghai	14,878	53,236	1,525,968	1,594,082	1,919,688
Circulation for the year	15,126	52,110	1,449,113	1,516,349	1,547,901

THREE proof-readers have been fully occupied, no less than 7,540 pages of new proofs from type having each been read five times before being passed for printing, in addition to 11,318 pages of proofs from stereotype plates.

It will be observed that the number of complete Bibles printed is exceptionally small (2,000) when compared with the number actually circulated—15,126. This is explained by the fact that the Society has now in the Press the complete Mandarin Bible (using the Union Version New Testament) in Nos. 4, 5 and 6 types. In view of the issue in 1911 of these new editions, we have endeavoured to keep the stock of the Peking Version as low as possible.

Next to the issue of the Revised Mandarin New Testament, perhaps the most interesting event of the year was the despatch to Yunnan of the first edition, from moveable type, of Hwa Miao St. Mark's Gospel, in the Pollard script. The type was manufactured in London, the proofs were read in Yunnan, and the books printed in Japan. The first supplies have been speedily circulated, and still comes the cry, "Send us more." As the year closes we are delighted to receive the manuscripts for the

Gospel of Matthew in Lesu and the Gospel of Mark in Laka. Both these represent new translations in a new tongue.

All previous records were broken when 72,000 books left the depot in half a day; 2,107 cases of Scriptures, representing 86½ tons, nett weight, as well as 729 mail parcels have been despatched during the year.

During the year we have issued Chinese Scriptures to the following places outside of China Proper:—

Japan	Siam	Victoria, B.C.
Korea	Rangoon	Toronto.
Port Arthur.	Calcutta.	New South Wales.
Tourane.	Port Said.	New York.
Singapore.	Germany.	Brooklyn.
Manila.	London.	San Francisco.

The following table indicates the channels through which the books have been circulated:—

	Bibles.	Testaments.	Portions.	Totals, 1910.	Totals, 1909.
Sales by Sub-agents, Missionaries, Chinese Colporteurs, and Bible-women	2,043	13,793	1,355,913	1,371,749	1,390,156
Sales at Depots	12,985	37,297	86,189	136,471	141,282
Total Sales	15,028	51,090	1,442,102	1,508,220	1,531,438
Free Grants	98	1,020	7,011	8,129	16,463
Total Circulation ...	15,126	52,110	1,449,113	1,516,349	1,547,901

The Society maintains thirty depots at important centres where the Scriptures are kept in stock at Shanghai prices. One missionary enthusiast urges the Society further to institute Bible Book-shops in all Chinese cities. We trust the day is not far distant when Chinese book-shops will find it necessary to stock Chinese Bibles and Testaments. During the year one Book Concern in Shantung has asked us for consignments which we were only too willing to supply.

The total number of free grants, 8,129, volumes, represents 8,334 books less than were granted last year.

At the Agent's request Rev. H. W. Moule, of the Church Missionary Society, together with Pastor Yü and two other native Christians, undertook the distribution of New Testaments among the numerous monasteries in and around the City of Hangchow. In all, over two hundred religious houses were visited, including Buddhist and Taoist Temples, as well as various branches of the Vegetarian Societies.

It is with great pleasure that we announce the amount contributed in China to the Society's funds during the year as $4,767.75. This is a long way ahead of any previous record, being $2,000 in advance of 1908, and $430 more than in 1909; nor is this amount a fair representation of what has actually been subscribed within 1910 proper. Since our accounts closed we have received further contributions of $736.05, which were actually subscribed in 1910, so that our total donations were $5,503.80.

American Bible Society.

The record number of 847,000 volumes was manufactured during the year. The exact figures are 19,000 Bibles, 22,000 Testaments, and 806,000 portions.

This is the first year since the establishment of this Agency that the direct issues have exceeded one million copies. Including indirect issues, that is, sales to other Bible societies, transfers to the Bible House in New York, and 680 copies issued to binders, we sent out during the year a total of 1,028,496 books. This is 532,477 more than last year, or an increase of more than one hundred per cent.

The year 1909 marks an epoch in the history of the "term question"—the passing of the "T'ienchu," which was borrowed from the Roman Catholics in the hope that in it Protestant missionaries might unite in a compromise.

Issues from the China Agency for the Year ending December 31, 1909.

LANGUAGE	DIRECT				INDIRECT				GRAND TOTALS			
	Bibles	Testaments	Portions	Total	Bibles	Testaments	Portions	Total	Bibles	Testaments	Portions	Total
Mandarin	10,362	29,031	820,322	859,715	7,011	379	6	7,396	17,373	29,410	820,328	867,111
,, and English	...	271	...	271	...	50	...	50	...	321	...	321
Classical	486	2,111	8,456	11,053	340	2,680	...	3,020	826	4,791	8,456	14,073
,, and English	...	...	1	1	...	...	...	...	...	...	1	1
Easy Wenli	295	964	91,292	92,551	310	...	8,000	8,310	605	964	99,292	100,861
Canton Colloquial	303	3,214	20,758	24,275	100	...	...	100	403	3,214	20,758	24,375
,, ,, and English	...	...	389	389	...	1,100	...	1,100	...	1,100	389	1,489
Ningp Colloquial	...	1	...	1	...	65	50	115	...	66	50	116
Foochow Colloquial	136	284	1,816	2,236	200	50	...	250	336	334	1,816	2,486
,, Roman	...	182	770	952	...	...	...	...	...	182	770	952
Shanghai Colloquial	1	1,604	1,476	3,081	...	135	...	135	1	1,739	1,476	3,216
,, Roman	...	...	1	1	...	...	...	...	...	...	1	1
Soochow Colloquial	...	1,009	22	1,031	...	...	...	...	...	1,009	22	1,031
Hinghwa ,,	...	833	10,803	11,636	...	...	...	...	...	833	10,803	11,636
English	269	489	65	823	...	...	...	...	269	489	65	823
German	2	...	...	2	...	...	...	...	2	...	...	2
Hebrew	2	...	...	2	...	...	...	...	2	...	...	2
Totals	11,856	39,993	956,171	1,008,020	7,961	4,459	8,056	20,476	19,817	44,452	964,227	1,028,496

We published the last editions with "T'ienchu" in 1903, when 8,000 copies were issued from the press. This year we sent out the last of the remaining stock from our depot.

The circulation for this year surpasses all previous records. The sales by colporteurs alone are larger by 59,754 volumes than the total number of books distributed in 1908, which was the record year. Correspondents have sold 130,647 copies of the Scriptures, which is nearly double their sales for last year. Sales at depositories are about the same. The total circulation is 849,276 volumes, an increase of 254,324. It would be an easy matter to sell one million copies next year if we had the additional funds to print them.

One of the remarkable features of the year just closed is, that with a manifest anti-foreign feeling and policy affecting other interests, we should not only have been permitted to conduct our work in peace and quiet, but that our distribution of Scriptures should show an increase of over forty per cent. This certainly shows that the people are not antagonistic to our work and that no official opposition has been thought advisable. Just what the popular feeling toward the Bible is it is not easy to judge, but it is not hostile; and so long as the people are willing to buy, the Bible Society should meet the demand to the full.

National Bible Society of Scotland.

It is still the only Society which, in response to the general desire of missionaries, has issued the Gospels and Acts with brief notes explanatory of words and phrases that otherwise are difficult to be understood by the unlearned Chinese reader. In these respects and by its use of illustrations the Society has been, the Directors believe, the pioneer of what may be one day the general practice of

Bible Societies, to the advantage of the Chinese people whether Christian or non-Christian.

The main features of the present year's work may be seen from the following table.

Table of Circulation:—

	Colporteurs.	Bibles.	Testaments.	Portions.	Total.
Central Agency	55	591	3,465	110,567	114,623
Northern Agency	78	52	4,881	556,032	568,965
Southern Agency	64	18	2,694	108,133	110,845
Eastern Agency	34	13	1,774	292,077	293,864
Western Agency	19	90	2,206	78,931	81,227
Through other Channels.			360	196,500	196,860
Totat for 1910	250	764	15,380	1,342,240	1,358,384
Total for 1909	241	1,051	21,287	1,092,724	1,115,062
				Increase	243,322

Tracts circulated, 341,220. European Agents, 7.

The Hankow Press.—The output has far exceeded all previous figures. There were printed 15,500 New Testaments and Pentateuchs, 1,372,500 Old and New Testament Portions, 1,388,000 Scriptures, with 2,227,500 books and tracts.

A characteristic of northern work is the development of the Volunteer colportage movement. Some years ago it would have been vain to call for such service. Now through the welcome change that has come over the Chinese Church more than 150 preachers, teachers, and members have given themselves enthusiastically to it.

The Nanking Exhibition has proved a great success. Mr. Walker was placed in charge of the Bible work there on behalf of the three Societies, one of the Society's colporteurs acting under him. The sales were not large, but a considerable number of visitors learned something of the work of the Bible Societies.

The Board have had the privilege of publishing the Gospel of St. Mark and the Epistles of St. John in Hwa

Miao, translated by Rev. James Adam of Anshunfu, printed in Roman letter at the Tai Cho press of the C. I. M. A thousand copies of the Gospel have been sent up to Mr. Adam and the Epistles will follow. A friend of the Society has engaged to pay for the printing of all the Gospels in this and other Miao dialects that may be offered to the Society.

What the Bible Societies have done.—The total issue of the Scriptures accomplished in China by the three Bible Societies up to and including 1909 appear to have been as follows:—

	Bibles.	Testaments.	Portions.	Total.
British and Foreign Bible Society	324,736	1,734,285	17,421,876	19,480,897
American Bible Society	113,591	619,709	11,720,911	12,454,211
National Bible Society of Scotland	23,535	298,653	11,539,519	11,861,707
	461,862	2,652,647	40,682,306	43,796,815

The Pocket Testament League.

As our readers are aware, the missionary conference held in Shanghai in the spring of 1907 appointed a Committee for the Promotion of Bible Study in China. This committee was earnestly concerned in the attainment of its object, but not until the Chapman-Alexander campaign in 1909 was it found feasible to make it anything more than a local undertaking. Mrs. Alexander, however, had had great success in establishing bands of young people, throughout the world, who pledged themselves always to carry a Testament with them, and to read at least one chapter a day in it; besides which, they were to induce their friends to take the same pledge, thus doing much personal work. This idea was taken up most enthusiastically in Korea, spreading most unprecedentedly throughout the whole country. Then the Secretaries for China prayed for a like movement in the Celestial Empire, and approached the

Bible Societies with a scheme for flooding the eighteen provinces with the New Testament and the Gospel of Mark; the latter to be distributed among the non-Christians in particular.

The Bible Societies welcomed this opportunity of co-operating in a gigantic campaign for the distribution of the Holy Word, but, having learned from experience that a free, indiscriminate circulation would defeat the end in view, they advised selling the books, however nominal the price might be. The Secretaries of the Committee appreciated the point, and it was agreed that the Bible Societies should issue the New Testament in their smallest type at a price much below the usual figure, together with a special edition of the Gospel of Mark in an ornamental cover. The missionaries, on their part, were to buy these books outright, though those who joined the League could use their own discretion as to whether a new member should pay for his own copy or not.

The success of the movement has been phenomenal; thirty thousand copies have been printed for the use of this movement alone.

Bible Translation and Revision.

The Wenli Union Version.

Translators:—Rev. D. Z. Sheffield, D.D., (Chairman); Rev. J. Wherry, D.D., Rev. Ll. Lloyd, Rev. P. J. Maclagan, Ph.D., Rev. T. W. Pearce.

As the majority of this Company was at home on furlough there was no meeting during the year, and we have a report from only one member, Dr. Maclagan, who has gone over and annotated Dr. Wherry's draft of Isaiah 1-39 and of Exodus 1-20, and Mr. Pearce's draft of

Deuteronomy 1-17. In his own section he has prepared a draft of Ezekiel 1-24.

The Mandarin Union Version.

Translators:—Rev. Chauncey Goodrich, D.D., (Chairman); Rev. F. W. Baller, Rev. Spencer Lewis, D.D., Rev. C. W. Allan, and Rev. J. W. Lowrie, D.D.

The chairman has sent the following report of the work of the year:—

The Company met in Chefoo early in June and finished their work together on Wednesday, September 13th. All the Company were present, except Dr. Lowrie, so recently elected that he was not able to prepare for the meeting. Mr. Allan worked with the other members of the Company through most of the Book of Job, when he felt obliged to leave.

During the session we completed the tentative revision of the Books of Job and Exodus. We have now given Job to the Bible Societies, and expect it will be published during the coming winter.

We are now hoping to meet the first of February next, and, beginning with Leviticus, go as far as we may be able in the following two and a half months.

It remains only to add that all the Company were kept in good health through the steady and strenuous labours of the summer, and that we had a most harmonious and profitable session.

The manuscript of Job was received by the Bible Societies in November, when the book was immediately put to press.

In May the Rev. J. W. Lowrie, D.D., consented to fill the vacancy on the Mandarin Company, caused by the resignation of Rev. A. Sydenstricker, and hoped to be able to take his full share of the work at the next meeting in

February, 1911. The epidemic of plague, however, put a stop to this meeting, and the Chairman therefore took his furlough a couple of months earlier than was originally planned, and during his absence there will be no meeting of this Company, but the individual translators will continue their work at their own centres.

Wenchow Colloquial New Testament.

The work of revising this New Testament has gone forward but slowly, owing to the increased burdens laid on Mr. Hunt by the furlough of his colleague, and also because Mr. Stobie was obliged to be absent for three or four months.

Kienning Colloquial New Testament.

Rev. H. S. Phillips, who is in charge of this revision, has also been handicapped by a prolonged absence of one of his helpers, but as there are about ten revisers all together the work was not seriously delayed.

Hakka Colloquial Old and New Testaments.

The Basel Mission has done notable work on this version; the task has been carefully allotted to the various members of the mission who are well qualified by a thorough knowledge of the language, and Mr. Gussmann has continued his labours in the home land, sending his manuscripts to his colleagues for the final revision. Rev. G. Ziegler, the President of the Mission, reports the following books completed, or nearing completion:—The Minor Prophets have been translated by Mr. A. Nagel; Daniel, by Mr. O. Schultze; Isaiah, by Mr. H. Ziegler; and 1 Samuel, by Mr. Gussmann. The manuscripts of I and II Kings, prepared by Mr. Gussmann, have been received, but have not yet been transcribed into the character.

Mr. Nagel, of Lilong, is about to begin the revision of the New Testament, and has gathered many notes and criticisms already.

Lesu Matthew and Lake Mark.

The Rev. A. G. Nichols, of the China Inland Mission, Wutingchow, has been labouring among the tribes of the Lesu and Laka in conjunction with his promising work among the Hwa Miao, and has reduced their language to writing, adapting the Pollard script, already in use for the Hwa Miao, to this new work. The people of these tribes are mostly illiterate, though a few can read the Hwa Miao, and still fewer know the Chinese characters; the work of translation, therefore, has been no easy one.

CHAPTER XXVII.

THE CHRISTIAN LITERATURE SOCIETY FOR CHINA.

By the Editor.

IT was stated on page 326 of the Year Book for 1910 that the Christian Literature Society was on the point of being incorporated. Since that time unexpected difficulties have arisen, one of which is the fact that the Hongkong Law, under which it was proposed to incorporate, has been questioned by a leading judge. The Law consequently has been revised, but in its new form has not yet passed the Legislative Council of Hongkong. Meantime the question is hung up.

In the case of another Society, the Home supporters are also calling for incorporation as some safeguard for the funds and property of the Society operating in China.

If it be impossible or inadvisable for various literature Societies to merge into one, there is evidence that the workers in the literary field although under the auspices of different Societies are still drawing closer together, making their work one in fact if not in outward appearance.

This year the Christian Literature Society prepared two books at the request of other organizations, namely, Rev. P. Carnegie Simpson's "Fact of Christ" for the Chinese Tract Society, and, "The Uplift of China," a mission study book for Chinese Student Volunteers, for the Y. M. C. A.

At the present moment the Christian Literature Society stands in need of all the help sister Societies can give it. Rev. W. A. Cornaby has been invalided home. The furlough of another is due, while the London Missionary

Society had scarcely voted to appoint Rev. W. Nelson Bitton of Shanghai to our staff than he too was peremptorily ordered by his Doctors to return home. Thus the Society for the present will have only two workers on its editorial staff. A friend at home recently said that to refuse additional workers to the Society at such a time was equivalent to committing murder, considering the additional burdens which have to be borne by the remaining few. Of course there is truth in this, but an equally deplorable result of the depletion of the staff is that so much must necessarily be left undone.

The "Chinese Christian Review" has for some time been under discussion, and a new scheme for the practical devolution of the work upon the shoulders of competent Chinese Christians is in process of elaboration. We will give them an opportunity to show what they can do.

Mr. Morgan continues the editorship of the "Ta Tung Pao." This name has been translated as "Common or Broad Principles Review." The editor of this paper was honoured by an invitation to attend the opening of the Nanking Provincial Assembly. The addresses of over 1,000 leading gentry in all the Provinces of China have been secured, and thanks to the extent of the Postal system it is now possible to reach these influential people through the mail.

Before Mr. Cornaby's breakdown he had issued two little books in English, "Let us Pray," and, "The Call of Cathay," while T. & T. Clark of Edinburgh published Dr. Richard's book called "The New Testament of Higher Buddhism." He is at present writing his Reminiscences. The list of books issued by the Society last year is as follows:

The Training of the Twelve (Bruce), by D. MacGillivray.
History of the Jews. B.C. 537—A.D. 70, by S. Couling.
A Cycle in China. Autobiography of Dr. W. A. P. Martin.

Travels of David Livingston, by Yin Pao Lo.
Finney, Revivalist, (Wenli), by D. MacGillivray.
Finney, Revivalist, (Mandarin), by D. MacGillivray.
Commentary on Chinese Classics, 2 Vols., by H. M. Woods.
Ancient Principles for Modern Guidance, by W. A. Cornaby.
Modern Intellectual Development, by W. A. Cornaby.
Comparative Study of Religious Values, by Evan Morgan.
Religion in the Light of Modern Thought, by Evan Morgan.
Tea Cultivation (Cowie), by W. A. Cornaby.
American Education, by Evan Morgan.
Wide, Wide World (Warner), by Mrs. D. MacGillivray.
Story of King Alfred (Besant), by C. H. Chung.
Confessions of St. Augustine, by Hu I-ku.
Face to Face (Mrs. Penn-Lewis), by Hu I-ku.
Quiet Talks on Service (S. D. Gordon), in Wenli and Mandarin, by D. MacGillivray.
Heavenly Wisdom (Gregory), by Hu I-ku.
The Growth of the Kingdom (Gulick), by D. MacGillivray.
How to Pray (Torrey), by Chen Chung-Kuei.
Jesus and the Resurrection (Bishop of Durham), by the Ven. Archdeacon Moule.
Scripture Hymns.
Law's Serious Call, by Hu I-ku.
Practice of the Presence of God (Lawrence), by Hu I-ku.
Maria Theresa, Empress of Germany, by Yin Pao Lo.
Life of James Chalmers, by Mrs. A. Foster.
Life of David Hill, by Mrs. A. Foster.
Pauline Theology (Paterson), by D. MacGillivray.

Tracts :—

Halley's Comet.
Science and Alcohol.
Reform.

The first issue of the China Mission Year Book has proved a great success, the last copy having been sold as this chapter was being written.

The following incident related in a letter from Rev. J. A. Mowatt of Honan shows that Dr. Allen's influence is still active:

"I am sending under separate cover the copy of the 'Wan Kwo Kung Pao' that Hsueh Li Kang looks upon as the first thing that started him on the right road. I saw him two days ago near his home. His parents have given up persecuting him. I think I told you that when they threatened to beat him he left home for a few days, and that put them into such a state that they sent a relative at once to beseech him to come back. His wife is now studying, he tells me, and several teachers in his village have also been borrowing his books and discussing the Truth with him. When I asked him about the 'Wan Kwo Kung Pao,' he said it was at that moment in the hands of some scholars in the Government School in Chi Yuan City, but that he would at once get it, which he did. He returned a book I had lent him, 'The Making of a Man,' by Jas. W. Lee, translated by Dr. Allen. He said he knew I had only one copy, so wrote out a complete copy of it for himself. As there are 156 pages, his task was no small one. However, as he says, 'it was good practice in writing' and helped in fixing it in his mind."

The book is quite grimy, and shows that it has been passed from hand to hand. The chapter by Drummond which led this man to Christ is on "Death," a subject, as you know, that the Chinese are in total darkness about-indeed, any mention of it is tabooed among them. Mr. Hsueh has, in a peculiar Chinese way, emphasized the words in the article which seemed to him of greatest importance by putting a series of circles opposite each Chinese character. As a still further proof of his great interest in the article, he has, at the top of the page, written in his own summary of each paragraph.

A recent book on Korea speaks of Dr. Allen's translation of Moody's sermons as having been instrumental in converting a Korean.

We would call the attention of our readers to the fact that our Society at home publishes a Quarterly Magazine called "China," which may be ordered either from Rev. W. G. Walshe, Wanstead, Essex, the Editor and Secretary, or from Mr. T. Leslie, 444 Honan Road, Shanghai. Price 3d. per number.

Dr. Richard while in England issued an important circular entitled "Turning Point in Human History." It is as follows:

Turning Point in Human History.

Mr. A. H. Baynes, Hon. Secretary of the Baptist Missionary Society, quoted the view of the World's Missionary Conference that the Turning Point of Human History would occur within 10 years. This is a stupendous statement on the top of Universal Unrest, and deserves much pondering and praying.

All who watch the world to-day, and its progress, agree that China is the biggest problem. It is no longer the sleeping giant of the past, but is wide awake. When he moves he has not a retinue of tens of millions as European Sovereigns have, but a retinue of *hundreds of millions*, and practically, of one race and of one language. During the last ten years he has put on his ten league boots, and is making gigantic strides in education, in communication, in Provincial Assemblies, in a National Assembly and in other ways. Wonder of wonders! he has made a master stroke in International Politics, for without the increase of Armaments, which bankrupts European Kingdoms, he has secured some understanding from the leading nations, that they will maintain the integrity of China.

If this great mass of humanity goes wrong, then we shall have trouble among all the nations; if it goes right, then all the world will reap incalculable blessings. The establishment of Universities on Christian lines is an

excellent thing for a distant future, but these Universities cannot turn out students fit to be leading statesmen in China in less than twenty years ; while the force of circumstances will compel China to reconstruct many of her institutions within ten years.

As China does not at present possess sufficient Chinese enlightened in world politics, there is a great need of showing the solidarity of the human race and brotherhood of man by friendly help. God gives opportunity of rendering this help and thereby deciding whether coming China shall be Christian, Non-Christian, or Anti-Christian ; whether it will study the good of all nations, or only the good of China at the expense of others.

This help cannot be rendered so much by a large increase of the number of Missionaries, as by a new adjustment of our methods, by which a far more efficient and speedier work can be carried on. This can be done in two ways :

1. By the promotion of able workers from positions where they can only reach thousands, to positions where they can reach millions through the press and through translations of the best books into Chinese.

2. By organizing the 4,000 expectant Officials of China who are now assistant Officials and have little to do, together with about an equal number of the members of the Provincial and National Assemblies, and the candidates for such assemblies, into a systematic home study of the great Universal problems of our day, and have the Governors of each province and Presidents of the Assemblies examine their subordinates and co-members once a year. In ten years, when they shall be in a leading position themselves, they will have mastered the main lines of Universal Progress, and will be in a position to develop China in harmony with what will be the best for all mankind, and help to establish the Kingdom of God in all the earth.

This scheme has been in operation on a small scale by the Christian Literature Society for 20 years. Considering that less than a dozen men were set apart to cover this immense geographical, intellectual and spiritual field, the results have been surprising. Millions have been changed by it. If instead of a dozen working on this line we had half the number set apart by each Society for Educational work, or half the number set apart for Medical work, *i.e.*, *eight choice men* from each of the leading Missions, we would then be in a position where our numbers could fairly grapple with the whole problem with a hope of success within 10 years. Having been commissioned by the Christian Literature Society for China when going to the Edinburgh Conference to get all the help and coöperation I could from the Missionary Societies in Europe and America, I addressed an appeal to each leading missionary society a theme for coöperation in this work. I now most respectfully address all the Missionary Societies at work in China, to prayerfully consider this Turning Point in Human History, lay it before their respective Missions and Associations, and kindly reply how far they can coöperate.

In July Dr. MacGillivray, impressed with the need of a constant supply of well trained workers, issued the following circular:

Rough Draft of a Scheme for a School of Higher Chinese Studies.

Missions are now seeing the benefits of language schools for the earlier period of the missionary's study in China and several such schools are already proving a success. This school would be a corollary from these efforts, and the

next step needed if we are to train our foreign workers as we ought. At present there is no help given them past these three years. Not all would need or desire further attendance at a school, but some assuredly would gladly avail themselves of expert assistance and associated study.

Some Special Reasons for this School.

1. It is generally admitted that there is serious decay in the study of higher Chinese works. We need not enter into the causes. This school would arrest that decay and produce a new generation of scholastic giants, who are more needed now than they ever were.

2. New China urgently needs men with the special training this school alone could give. We have made some impression on the middle and lower Classes. The Higher Classes must shortly engage a much larger share of the church's attention, but the general complaint is: Who is fitted for such work? For this coming army of special workers, this school is indispensable.

3. Students do better in a school than alone without help. Hitherto, post graduate study has been individual and unguided.

4. No courses at home can possibly take the place of such a school, neither is anything the Government may open likely to suit the needs of missionaries.

The Object, then is to fit men of special abilities and tastes for the work among the higher classes by deep study of Chinese literature and thought.

The Staff, might consist of 3 or 4 men devoting all their time to the work, assisted by Chinese staff and large

corps of special lecturers drawn from Consular, customs, and missionary bodies.

THE PUPILS, to consist of those who have passed the examinations prescribed by their own missions, especially those wishing to do literary work, or work among the educated. Others could be admitted on payment of higher fee.

SUPPORT: Mission Boards to set aside men, as they are now so freely doing in all sorts of union work for the Chinese, and also subscribe towards the upkeep. Something could be derived from fees. The management to be in the hands of a Board representative of contributing missions.

PLACE, to be settled, after the principle is approved.

The idea has been heartily taken up by the Shanghai Missionary Association which has forwarded the scheme to the Edinburgh Conference Continuation Committee.

CHAPTER XXVIII.

I. SUNDAY SCHOOLS IN CHINA.

By Dr. John Darroch.

THE World's Sunday School Convention held at Washington in May, 1910 had a far reaching effect on the work for Sunday Schools in China. That Conference was attended by Sir F. F. Belsey and Rev. Carey Bonner as representatives of the British Section of the World's S. S. Association. While in America those gentlemen completed arrangements whereby the Rev. E. G. Tewksbury became the General Secretary for the China Sunday School Union, his support being guaranteed by the British S. S. Union.

General Secretary. Mr. Tewksbury has had valuable experience as a teacher both in China and at home. He arrived in China at the end of 1910, and the work immediately felt the impulse of his personality. The Committee after much discussion approved a provisional draft of a constitution for the China Sunday School Union and that body, long spoken of, may now be said to have a corporate existence with a constitution and permanent officials. Mr. Tewksbury's office and headquarters are in the Y. M. C. A. building, 120 Szechuen Road, Shanghai. The Methodist Publishing House, also located there, takes charge of the Chinese Sunday School literature prepared by the Committee, and also carries a large stock of books on Bible study and Sunday School methods.

Literature. Dr. A. P. Parker returned to China also in the fall of 1910, and has taken over the work of preparing the Lesson Notes. These Notes are based on Peloubet's Select Notes on the Sunday School Lessons and meet with an ever increasing demand. The Committee has

decided to issue the International Graded Lessons and the first series will be ready in October.

Teacher Training. The need for Teacher Training classes has long been recognised by the Committee. The General Secretary will hold a Normal School for teachers at Kuling for six weeks this summer, and is prepared to hold other schools upon invitation at any centre where a sufficient number of teachers can be collected and induced to undertake the course of study. He will also be pleased to receive invitations to attend Conventions and give addresses on Sunday School work or conduct Normal Schools at the Convention if opportunity is offered.

Local Unions. Already something has been done towards the organization of Local Unions. Mr. Frank L. Brown paid a visit to China as the official representative of the American World's Sunday School Association, and with the General Secretary visited Hongkong, Swatow, Canton, Amoy, Foochow, Soochow and Nanking. Local Unions were either initiated or affiliated in these centres, and the workers were enthusiastic and helpful. It is hoped that the General Secretary will be able to visit other centres and complete a like organization in them. Chinese Secretaries for the Local Unions are desiderated. It is the desire of the Committee that from the beginning the work shall as much as possible be in the hands of and be developed by the Chinese Church itself.

Evangelism. In quite a few cities the Sunday School is proving itself to be one of the most effective agencies for evangelistic purposes. The children of non-Christian parents come readily to our schools and repeat the texts

and sing the hymns with great gusto and enthusiasm. A most hopeful feature is that in many places the elder scholars of our boarding, or day schools, constitute themselves teachers in these non-Christian Sunday Schools and do most effective service. None who wishes well to China but will pray that this development may be greatly extended. If it continues and extends, as we hope, it will not only solve the problem of teachers for non-Christian Sunday Schools, but will go far to develop into skilful Christian workers the elder scholars in our schools ; a consummation also to be devoutly wished and prayed for.

Statistics. It is safe to say that no figures are available at the present time. Anything that has been done has been little better than guess work. There are at least four kinds of Sunday Schools in China now. (*a*) Expository schools, where an address is given by the Pastor or leader and where there are no classes. (*b*) Compulsory schools, in boarding and day schools where the teachers are in mission employ and where the attendance is compulsory. (*c*) Non-Christian schools comparable to the old ragged schools in England. (*d*) Schools for *Church* children, as in the homelands, where voluntary teaching is done by lay workers, the attendance being also voluntary and the school organised in classes with regular officers. When the local Unions are fully organised it will be possible to collect statistics showing the number of scholars in each of these schools ; at present this is beyond our power.

Sunday School Rally. On April 2nd a rally was organised in Shanghai at which Dr. A. P. Wilder Consul General for the United States presided and Mr. Frank L. Brown and Bishop MacDowell gave addresses. The scholars

mustered with banners and music and made a brave show as they marched to the Martyrs Memorial Hall where the meeting was held. Fully twelve hundred scholars were present and yet not nearly all the Sunday School scholars in Shanghai took part in the demonstration. The rally was most successful and stirred up much enthusiasm amongst the children. This is the second rally which has been organised in Shanghai and the success with which the arrangements have been carried out on both occasions augurs well for the success of the proposed National Convention in the winter of 1911-2.

II. CHRISTIAN ENDEAVOUR IN CHINA—1910-11.

By Mr. and Mrs. Edgar E. Strother,

(Gen. Sec.'s, United Society of C. E. for China.)

Christian Endeavour has made a steady advance, along all lines, during the past year. Scores of new societies have been started and old ones better organized. Many missionaries have written, expressing their interest in the movement and asking for information and samples of literature; hence we have reason to anticipate a considerable increase in the number of societies in the near future.

We have been trying to compile accurate statistics, and although we have learned of the existence of a number of societies of which we had no record, we believe there are still others of which we have not heard. Recently, in visiting a certain district in Chekiang Province, we found twenty-five societies which had not been reported to us, the missionary saying that he thought he would not report them until they were more thoroughly organized, with more committees, etc.

The following figures are as nearly accurate as we can give at present:

No. of Senior C. E. Societies	729
,, ,, Junior ,, ,, ...	52
Total No. of C. E. Societies	781

Total membership (active and associate) about 23,430.

These societies are found in every Province, with possibly the exception of Kweichow, in which Province the missionaries are considering the advisability of introducing it among the aboriginal tribes. Fukien (the cradle of C. E. in China) has the largest number of societies, 182, while Chekiang has 156, and Kwangtung comes third in the list with ninety-three societies. Chihli and Kiangsu have more than two score each; Anhwei, Honan, Hunan, Hupeh, Kiangsi, Manchuria, Shansi, Shantung and Szechuan have about a score each.

Our China C. E. list now includes forty-three missions. The China Inland Mission leads with 176 societies, the American Board Mission has 162, the Presbyterian (U.S.A.) Mission, 127, the Church Missionary Society, fifty-six, the London Mission, thirty-nine, the American Baptist Foreign Mission Society, twenty-seven, and the other missions (some of which have a score or a dozen societies) represent all the large missions and most of the small ones.

We now have Local C. E. Unions in a number of centers, and several enthusiastic C. E. rallies have been held during the past year, the societies in the respective districts uniting in these Union gatherings.

The National Convention, which was announced for Peking, had to be called off when the Plague broke out in the North.

The fact that the movement has maintained itself in this land for more than a quarter of a century, and that the societies are steadily increasing in number and growing in efficiency answers the questions of their adaptability and usefulness. We have received word from scores of workers who testify to the helpfulness of the society in deepening the spiritual lives of the Chinese Christians and training them to work for Christ.

Many missionaries have found the society particularly helpful in small and isolated fields, where no foreign missionary can be maintained, or even a native preacher supported. In many of these places, little groups of Christians, just making their way out of the darkness into the light, are gathered together under the name of a "Christian Endeavour Society." They meet together once a week for prayer and testimony. They divide themselves up into groups or committees to do specific work for the Master. They act as an evangelistic agency in the country round about. They bring many of their fellows into the Kingdom of Christ, and at least keep alive the spark of religious devotion and fervour, amid discouraging circumstances, and with little help from the outside. Scores of such societies have been established, and missionaries in many sections of the Empire have reported the blessed evangelical and evangelistic influence which they exert.

Since some of the readers of The Year Book may not understand the exact principles and ideals of the movement, which now embraces over *74,000 societies* and nearly *4,000,000 members*, and which is adding some 300 new societies every month to its ranks, let me quote a few paragraphs from a widely endorsed statement of what the Christian Endeavour movement is. This statement has been adopted by more than one World's Convention of Christian Endeavour and perhaps, as well as any other, explains its fundamental principles.

"Christian Endeavour is a providential movement, and is promoted by societies composed largely of young people of both sexes found in every land and in every section of the Christian church. Its covenant for active members demands faith in Christ, open acknowledgment of Christ, service for Christ, and loyalty to Christ's church.

"Its activities are as wide as the needs of mankind, are directed by the churches of which the societies are an integral part, and are carried on by carefully organized committees, embracing all the members.

"Its strength lies in the voluntary obligation of its covenant pledge, and its adaptability to all classes and conditions of men.

"Its ideals are spirituality, sanity, enthusiasm, loyalty, thorough organization, and consecrated devotion.

"Christian Endeavour stands for Pure Home Life, Honest Business Life, Loyal Church Life, Patriotic National Life, Joyous Social Life, and Brotherhood with all mankind."

CHAPTER XXIX.

I. YOUNG MEN'S CHRISTIAN ASSOCIATION IN CHINA.

By Rev. C. L. Boynton, B.A., National Committee, Shanghai.

AGAIN the year just past has proven to be by far the best year in the history of the Young Men's Christian Associations of China. The advances in membership, local financial support and equipment, attendance at religious meetings, enrollment in Bible classes, circulation of periodicals, sales of literature and additions to the Church as the result of the Association's work, exceed those in any preceding year in its history.

Further progress has been made in the direction of securing a trained secretarial staff of Chinese young men. The most notable example of this is in the Shanghai Association, where the result of the effort to make the work self-propagating and indigenous is exemplified by the fact that during the year of the fifty-two employees of the Association, only three were foreigners or supported by money from abroad, and of these three, one was giving half time to language study. The other forty-nine were all Chinese. The policy of local support has been adhered to throughout in the case of the employed staff, with the most beneficial results.

It is gratifying to record that the most notable advances continue to be made in the religious work. Shanghai was used a year ago as the illustration of growth in this department, and attention was called to the remarkable total of nearly thirty thousand in attendance during the religious meetings of the year. During 1910 this total was increased to 38,700. An interesting development of the religious

work in Tientsin has been the conversion to Christianity of the largest contributor in the Association's land campaign and the determination of a teacher in a Government school to enter the ministry.

The enrollment in Bible Study has continued to grow: 5,020 students were reported as enrolled in class work. In Shanghai 523 students in sixteen Bible Study groups secured a total attendance during the year of 11,535. The organization of a normal class under a competent Chinese leader added largely to the efficiency of these groups.

The adoption by the Chinese of the rapid membership campaign plan seems now to be complete. The Hongkong Association led off with a remarkable movement which increased its membership from 216 to 1,137. As a result of a rapid campaign early in the year, the Canton Association secured a total of over three hundred members. Even a well developed Association like Shanghai was able during December to increase its membership nearly fifty per cent. and assume the position of the largest Association in Asia, with over 1,600 members. The significance of these figures is more apparent when one considers that all these members pay a considerable fee for the privilege of membership. The receipts from membership fees show a gain of ninety-four per cent. over the preceding year. The yearly budgets of these Associations are all raised locally: the amounts varying from six thousand to forty-three thousand dollars.

In the educational work the year has been one of continued progress. This work is a regularly organized department of the Associations at Hongkong, Canton, Foochow, Shanghai, Chengtu, Tientsin and Peking. The Canton Association in its first year enrolled sixty-seven students in its commercial college, which is self-supporting and which affords a splendid opportunity to impress young men with the principles which underlie a successful business career. The total attendance at lectures during the first nine months in this Association was 6,496. Lantern slide

lectures were given on subjects like: Sanitation, Tuberculosis, Agriculture, Forestation, National Welfare, Travel, and Physiology. In Foochow the enrollment in educational classes increased from 67 to 151; and the total attendance during the year at weekly lectures, from 2,240 to 6,080. At Shanghai the enrollment in classes passed five hundred, an increase of over twenty-five per cent. over the preceding year. This department is a source of revenue to the Association and its classes are organized into a continuous course covering five years. The students are from some of the very best families in the community; the principals of both day and night schools are Chinese, as are almost all the staff of thirty-four teachers. Religious education is a part of the curriculum in the school and voluntary religious lectures and Bible Study classes are attended by practically all the students in the evening classes. One of the most helpful features in the educational work has been the fact that a considerable number of students have found it a door of entrance into the Christian life. An evidence of the increase in international interest is found in the successful maintenance of a class in Esperanto in this Association.

The Association at Tientsin has not only maintained its Putung School, to which Government certificates are granted upon examination, but has had an important outreach into the Government schools in Tientsin through nine different foreign teachers who were giving special or full-time instruction. This special educational work has all been related to the work of the Association.

The Association has continued to give special attention to the development of volunteer physical work. The city Associations in various centres as usual conducted local athletic sports and contests of various kinds. The training of physical directors in Shanghai continued during the first nine months of the year. The National Athletic Games in connection with the Nanyang Exposition at Nanking were a notable proof of the growth of athletic interest among the students of China. Under the efficient

leadership of Dr. M. J. Exner, physical director of the Shanghai Association, athletes were brought together from Hongkong, Canton, Hankow, Nanking, Shanghai and Tientsin, representing the best talent of their respective regions. For a week competitions were held daily in the grounds which had been specially prepared for this purpose by the authorities of the Exposition. The meet afforded a most interesting illustration of the advantages of continuous training. The men in those sections in which careful preparation had been in progress, not only during the current year but during a series of years of annual contests, made the best showing at this national meet.

During the year the Shanghai Association was able to open up its new recreation ground for Chinese with suitable athletic events. A tract of land outside of the foreign Settlement, well adapted to this purpose, has been laid out as a modern athletic field. Increasing use is being made of it by members of the various educational institutions in Shanghai, as well as by members of the Association.

In Tientsin the Association has co-operated with the educational authorities in introducing systematic physical training in the Government schools.

There has been an increasing occupation of the student field. The development has been intensive rather than in the organization of a large number of new Associations. Training conferences of six to ten days in length were held during the year in Canton for the South China region: Swatow, Shanghai, Kuling (for the Yangtze Valley), Tungchou (near Peking), Weihsien (Shantung), and at Hayama (Japan) for the Chinese students in Tokyo. China has thus more conferences of this character for students than any other country in the world. Three special conferences of the same type were also conducted in America for the Chinese students in that country, at Hartford, Conn., Evanston, Ill., and Berkeley, Cal. The total attendance at these eleven conferences was 826, as compared with 508 at the seven conferences of 1909.

The most remarkable feature in this department has been the very stimulating visits to a number of student centres by Pastor Ting Li Mei of Shantung. Special series of meetings, usually two weeks or more in length, have been conducted in Peking, Tientsin, Wuchang, Hankow, Kiukiang, Nanking and Hangchow. As never before, students in large numbers have responded to the heart-searching call for life consecration and have yielded themselves up wholeheartedly to the evangelization of their own country. The deepening of the spiritual life and the changing or determining of the life-purpose of hundreds have been marked results of this work.

The Conference Bible Study Committee and the General Committee united in arranging during the summer a tour in the interests of Bible study by Dr. Wilbert W. White and three of the teachers from the Bible Teachers' Training School of New York City. Bible Institutes were conducted for several days in each of the summer resorts at Peitaiho, Chikungshan, Kuling, Mokanshan, Kuliang and Shanghai. Following a brief intervening visit to Japan, Dr. White returned to Shanghai the last week in September to a representative gathering of leaders interested in the promotion of systematic Bible Study of the type for which he stands. This meeting continued its influence through the appointment of a General Committee for the investigation and promotion of Bible Training Schools. This Committee continued its work through the autumn, as a result of which plans were quite definitely in shape at the close of the year for the establishment at Nanking on an existing foundation of the first Union Bible Training School. The movement met with unanimous endorsement from those to whose notice it came, and gives promise of wide spreading influence in shaping future policies in Bible instruction.

On October 20th, before a meeting of two hundred prominent business men of the United States and Canada, held at the White House on the invitation of President Taft, a campaign was launched for increased equipment for the

foreign work of the Young Men's Christian Associations. At this meeting subscriptions were received providing for the needed enlargement of the work at Shanghai and for buildings at Tientsin, Moukden, Hankow, Foochow, Hongkong and Canton and for the Chinese students at Tokyo, as well as for the National headquarters at Shanghai. All of these gifts are conditioned upon the payment for the sites of these buildings from funds secured in China.

The year has brought reinforcements to the foreign staff in three ways: first, through the co-operation of other mission agencies; second, through the sending of secretaries from other national movements; and thirdly, through the increase of the number of foreign secretaries sent out by the International Committee in New York. Following its own broad-minded precedent in loaning men for the work among Chinese students in Tokyo, the China Inland Mission set aside Dr. William Wilson for science work in connection with the Chengtu Association. Dr. Wilson secured generous aid from England and during the fall fitted up a large Science Hall for exhibition and construction purposes. Its formal opening in December, covering a period of three days, was rendered notable by the attendance of the Viceroy, high provincial officials, the leading educators of the section, and hundreds of Government school students. During the year also extensive preparations were made for a campaign among "China's Modern Literati" by Professor C. H. Robertson, then on furlough, who was about to be transferred from the Tientsin Association to the National work. Apparatus was collected and lectures prepared on many subjects of acute scientific interest to-day, such as the Gyroscope and Its Applications, Aeronautics, Wireless Telegraphy, etc.

Three National Councils of Young Men's Christian Associations in other lands have cooperated by sending or preparing to send secretaries for work in China. The first of these, Mr. H. S. Mackenzie, arrived in Amoy in March as the result of a united appeal from missionaries and

Chinese young men in Amoy to the English National Council. In October Mr. Steen Bugge, for two years a travelling secretary of the Norwegian National Council, reached China and began language study at Peking. The Danish National Council has made arrangements to co-operate through the sending of Mr. Rasmussen for work in Manchuria. The inter-missionary and inter-national character of this work has been further emphasized by the action of the Irish and Scotch Presbyterian Missions in Manchuria during the fall. The following is a transcript from their official action in planning for cooperation between these missions and the Young Men's Christian Association for the development of this type of work at Manchuria, at Newchwang and Mukden.

"With regard to Moukden, the chief city of the three provinces, it was originally hoped by the founders of our Mission College that the Christian students would be able to do evangelistic work among the Government students. This hope has failed. It was because of the attitude of government that two years ago the Student Christian Movement was asked to undertake a task, which, while of the first importance in our eyes, had become impracticable for the Church. No group of Government students could come to our College to discuss Christianity. It is therefore essential to find a neutral meeting ground. The present Literary Chancellor of Moukden, though a strong Confucianist, is warm in his admiration of the great work of the Y. M. C. A. as known to him in Tientsin. . . . As the opportunity is now so pressing the authorities of the Movement aim at increasing their staff of secretaries threefold. . . . Their experience proves the policy of one man in a center to be suicidal. They are therefore seriously considering the plan of setting apart a Secretary for student work in Moukden, provided that the Missions will also set apart one man or preferably two. Night classes, reading rooms, athletics, Bible classes—a steady, patient all round propagandism is the way under God by which they command success.

Turning to another aspect of the question, there are in Moukden many nominally Christian graduates of Colleges in other parts of China officially employed as teachers, postal and telegraph clerks, and the like. Of these the larger proportion speak English. They are generally idle on Sundays. It may be taken for granted that the hold which the Church has lost over this class of men might be regained by Student Christian work.

Again we are faced by the difficulty of keeping our own educated youth. As an antidote to the attraction of wealth and power, backed by the growing pro-Chinese spirit of the times, there is an urgent need for this special effort before it is too late. The period is critical. The centre is strategic. The offer of the American Movement is conditional on the share of the burden our Mission is willing to bear. We dare not face before our Master the responsibility of refusal. Is Manchuria to be gained or lost? The answer may depend on the church's response to our present fervent appeal."

China's Young Men, the monthly Chinese periodical of the movement has increased its paid circulation from 5,219 copies in January to nearly 7,000 in December. It is widely used not only by students but also by Chinese pastors and missionaries for circulation among young men of the educated classes in presenting the claims of Christianity.

During the year the following new books and pamphlets in Chinese were issued:

First Editions 1909-1910.	*No. Copies.*	*Total Pages.*
Biblical Facts and History	1,000	132,000
Annual Report for 1909 (English)	2,000	88,000
Alone with God	2,000	64,000
Temptations of Students	2,000	72,000
Catalogue English and Chinese Publications	2,000	44,000
Association Hymnal	1,500	244,500
Story of Paul's Life	2,000	52,000
The God-Planned Life	2,000	56,000
How to Make the Bible Real	2,000	64,000
Chart of Paul's Journeys	2,000	2,000
Model Constitution for City Associations	1,000	10,000
Supplement to English Catalogue	1,000	8,000
The Life Story of Jesus	2,000	56,000
Topical Studies in Prayer	2,000	52,000
Consumption, Its Nature, Prevention and Cure	5,000	200,000
Life and Letters of Paul	2,000	132,000
China and the Cigarette	2,000	54,000
Total 17 new publications	33,500	1,330,500

In no previous year have so many new editions of books and pamphlets previously published been required, indicating the steady growth in the demand for literature of this type which has become standard. The following in Chinese, were reprinted:

Edition No.	*Reprint 1910.*	*No. Copies.*	*Total Pages.*
4th	Studies in Gospel History	2,000	212,000
6th	Daily Studies in Mark (total 8,000)	2,000	128,000
3rd	Studies in Teachings of Jesus and Apostles (total 4,000)	2,000	160,000
3rd	Studies in the Acts and Epistles (total 4,000)	2,000	188,000
2nd	Stones from the Brook	1,000	108,000
5th	The Morning Watch (total 6,000)	2,000	48,000
4th	The Secret Prayer Life (total 5,100)	2,100	50,400
2nd	Yours (total 3,000)	2,000	64,000
2nd	Stories for Young People	1,000	144,000
3rd	Physical Culture (total 5,000)	2,000	24,000
5th	Bible Study for Personal Spiritual Growth (total 6,000)	2,000	48,000
2nd	The Changed Life (total 3,000)	2,000	80,000
3rd	A Crisis in Japan (total 4,000)	2,000	34,000
3rd	Fundamental Principles of the Christian Life (total 4,000)	2,000	24,000
2nd	Temptations of Students (total 4,000)	2,000	72,000
3rd	On Habit	2,000	48,000
	Total, 16 new editions	30,100	1,432,400

From the above it will be seen that a total of 63,600 new books and new editions have been printed during the year with a total of 2,762,900 pages, making a total of 144,300 books and pamphlets published by the General Committee since January 1st, 1903.

Following is a summary indicating the *sales* of different classes of literature during 1910.

		No. of Copies.	
		1910.	*1909.*
9	Titles Literature relating to Association Work	1,760	1,025
2	Titles Physical Work	836	701
16	Titles Bible Study Books	4,832	7,233
3	Titles Bible Study Charts	1,069	530
18	Devotional Pamphlets	17,962	6,532
4	Mission Study Books	838	1,503
1	Stories for Young People	225	615
	Totals	27,522	18,139

II. TOKYO CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION.

By J. H. WALLACE, B.A., Chinese Y. M. C. A., Tokyo, Japan.

"The harvest indeed is plenteous, but the laborers are few."

During the past years the attitude of the Chinese students in Tokyo towards Christianity has been marked by a growing spirit of sympathy and open-mindedness. This is partly due to the fact that the cumulative effect of the persistent and varied propaganda carried on through the agency of the Young Men's Christian Association for the last five years is beginning to show itself in more comprehensive results than have been apparent hitherto. But there are also some special reasons which help to account for this growing friendliness on the part of the large majority of the more serious minded students. Not one of the least of these was the activity of the Association in raising funds to help in the relief work during the recent famine in Central

China. By means of a Concert and by soliciting subscriptions more than one thousand yen were raised and this example of Christianity in action won unstinted praise from many.

But undoubtedly the deepest cause for this changing attitude has been the growing perplexity and distress which they feel in regard to the future of China. National humiliation has caused serious searchings of heart and most of these men know that the causes of their Country's weakness are too deep to be removed by any outward reform. They know that it is regeneration not a mere acceptance of the outward forms of Western civilization which China needs and many of them, a great many more than have openly accepted Christianity, feel that it alone has power sufficient to change weak self-seeking corrupt men into strong unselfish upright citizens. The patriotic and efficient part taken by Christian men in the agitation which has arisen as a result of the recent trouble with Russia has helped to strengthen this feeling. To-day we are face to face with a greater opportunity than ever before in connection with the Christian work amongst the Chinese students here, 3,749 in Tokyo, and 507 outside of Tokyo, of whom 156 are members of the Chinese Y. M. C. A. of Tokyo. They are open-minded, approachable, sympathetic—the fields are white unto harvest, the labourers all too few.

One of the chief features of the year's activities has been the marked success which has attended the work in connection with the hostel for Chinese students erected near Waseda University by funds provided by the trustees of the Arthington Fund. The hostel provides an opportunity for a closer and more intimate touch with the students than could be gained in any other way. Through daily intercourse and the consecutive instruction made possible by the regular religious meetings of the Dormitory it is possible to do intensive and effective work. Since the opening of the Dormitory in February 1910, eighty-two men coming from

seventeen different provinces have lived in it. Of these twelve were Christians upon entering and eleven have been baptised during their term of residence. Of the remainder it is safe to say that there is scarcely one who has not a more intelligent and more sympathetic view of Christianity as a result of his life in the Dormitory. Two or three new Dormitories will probably be opened in the near future.

In July 1910 the first Summer Conference for Chinese students in Japan was held. The Rev. George D. Wilder of Tungchow came over and rendered very efficient service at this gathering of 37 young men. Owing to the fact that so many of the students return to China for the summer vacation it was decided that the next Conference should be held during the Spring holidays. This second Conference which met from April 1-10, marked an advance in many respects over the former one. The attendance representing thirteen provinces was almost double and the interest was deeper and better sustained. The chief significance of such gatherings lies in the fact that for nine days a group of men, most of whom have but recently become Christians, give themselves continually and thoughtfully to the consideration of the problem of how the principles of Jesus can be made effective in their own lives and in the lives of their fellow students. It is safe to say that the nine days insistence on these topics is a revelation to many of the men as to their vital importance. New vistas of service are opened up, new duties are made plain and new sources of strength are revealed.

A new feature of the work for Chinese students in Japan is the proportionately increasing number of students studying outside of Tokyo. According to the arrangements between the Educational Boards of China and Japan fifty Chinese students enter the High Schools of Japan each year by competitive examinations. These men spend the first year in Tokyo in the First High School and then are drafted out into one of the eight High Schools of Japan. Besides

this there are a number of technical and professional schools in various parts of Japan which have similar arrangements with the Chinese Board of Education. As a result there is an increasing number of Chinese students studying outside Tokyo. An attempt is now being made to reach these men by occasional visits from some of the workers in Tokyo and by linking them up with the Christian work amongst Japanese in their particular locality. It is hoped that in the near future a secretary may be set aside to give his whole time to this feature of the work.

Our most pressing need is for more workers both Chinese and foreign. This body of alert, gifted, patriotic men is open as never before to our message. Opportunities are constantly going by default because our force of workers is woefully inadequate. The influence of these men on the future China, who can measure? The Rev. George D. Wilder writes:

"Seeing them has convinced me as no amount of printed matter could do, that work to save these homeless, earnest students who are in such indescribable moral peril is the most vitally strategic work for China that is going on to-day. Though they may not get office or have much influence at first, these men are bound to have the influence that comes from long, patient effort toward accomplishing a set and noble purpose. The time is sure to come when such men as attended the conference will occupy positions of great power and usefulness to their country. Every possible effort should be made to reach all these students and the Chinese Young Men's Christian Association in Tokyo should have the support of all Christian men and women, by money, or if possible by time given in speaking and by all means in prayer. The 3,000 students should have many fold more workers among them than a like number of the masses of China have. To do less than we are doing would be a shame to Christendom, to do more is its duty." More must be done.

Chinese Students' Union Church. Tokyo.

By Rev. Mark Liu, Pastor of the Church.

As every one knows there are great crowds of Chinese students in Tokyo. Four years ago there were about ten thousands students who had come from all parts of China to obtain a modern education. At present the number is much smaller but the Christian work amongst them is much more effective and successful than formerly.

Tokyo presents a fine opportunity to work for Christ amongst these men. In the first place when they were in China they did not understand what Christianity was nor did they know what kind of men the missionaries were. Of course the most of them knew nothing about the Y. M, C. A. for it has only been established in the large ports. They were ashamed to study Christianity and the majority of them were bitterly anti-Christian. Last month when on a visit to Kyoto to preach to the Chinese students there a Kiangsi man at the close of the meeting stood up and said "When I was in China I was anti-Christian and looked down on the native Christians and on the preachers whether native or foreign. But since coming to Japan and really investigating the matter I find that Christians surpass others in both character and conduct and therefore I now favour Christianity. I wish to bear witness before you all that Christianity is a good doctrine and suited to the needs of our country. It is the best religion in the whole world."

If I were to be asked what proportion of the four thousand Chinese students in Japan favour Christianity I would answer three-fourths. Again if someone were to ask how many read the Bible I would reply a great many. Once when calling on a student in Kyoto to talk over Christianity with him I asked him whether he had read our Bible. He replied that two years before when he was in

Nagoya a missionary had given him a Bible which he read frequently and greatly enjoyed. Unfortunately his family in China is strongly opposed to Christianity. However I believe that this man is a true believer in Jesus.

Another time when calling on a student in his boarding house in Tokyo and trying to lead him to a knowledge of Jesus I asked him whether he had ever read the Bible. He answered: I have two Bibles on my desk and I like to read them. The Y. M. C. A. has sold many Bibles amongst the students and many of them have their own Bibles. The seeds of the Gospel have already been sown in their hearts, may there, soon, by God's grace, be a rich harvest!

During the last year forty men have been baptised. As these men come from all parts of China so will the influence of this work extend to the four corners of the Empire. While the conduct of some of the men who have been baptized is not all that one might wish it yet I am glad to say that most of them are good strong Christians and are looked up to by many of their non-Christian fellow students. One man who was formerly ridiculed and opposed by his fellow students for becoming a Christian has silenced all criticism by his Christian conduct and has led two of his schoolmates to become Christians.

There is a very common saying familiar to us all that the future of China depends upon her highly educated young men. But I say it in this way "the future of China depends on her highly educated Christian young men." And not only does the future of China depend on them but also the future of the Church in China. Recently the whole student body in Tokyo elected eight representatives to return to China to enter upon a campaign of education amongst the common people. Of these eight, four were Christians baptized in Tokyo. Who can tell the greatness of the work they may accomplish and the influence they may have amongst the Chinese people! They are strong Christians, and if they love God really and trust him they will do a great work for China.

I am thankful to God that I, His useless servant, have been permitted to have a share in this great and important work. Will not all warm hearted Christians everywhere pray for us that we may make full use of the opportunity He has given us.

III. YOUNG WOMEN'S CHRISTIAN ASSOCIATION IN CHINA.

The International Young Women's Christian Association opened work in China in the year, 1903. Since that time twenty-four student branches have been started with an approximate membership of 800, and the Association also has a city organization, that at Shanghai, with a membership of about 250.

The work in Shanghai was first begun among the mill women, of whom there are many thousands in the different silk filatures and other factories. When this had to be closed on account of the ill-health of the Secretary, it was decided to try and do something for the better classes before it should be opened again.

The following extract from the Annual Report for 1910, will indicate the field in this city at the present time: "After two years' study of the women with whom we have to do we can name three classes that form the large part of our field as our work is conducted at present; first, the young women and girls in the non-Christian schools of the city (of which there are at least 30); second, the educated women, many of whom have studied in mission schools and are church members; and third, the women of the upper classes. To these we might add the students in mission schools whom we are trying to interest and help through our lectures and entertainments, and the very small but increasing number of young women who travel alone and whom we can care for while they are passing through the city."

In the girls' schools there is no religious instruction, and the "Association is the only agency working directly for the students." In four of the better grade of these the Chinese Secretary holds weekly Bible classes.

The most difficult class to reach are the women of the well-to-do classes who attend no church and are seldom in contact with Christians, but by means of calls, of religious meetings and educational lectures, the Association seeks to broaden the outlook and deepen the sympathies of these women.

Educational classes for girls are held in the Y. W. C. A. building as well as two English classes for women.

As a result of the success attending the Conference of students held in February, 1910, Student Conferences now form part of the programme of the Association's work.

The number of foreign workers in China has recently been increased to eight, of whom four are at present engaged in language study in North China.

CHAPTER XXX.

WOMEN'S WORK.

EXTRACTS FROM REPORTS BY THE EDITOR.

THE object of these extracts is to show (1) progress, (2) methods and new ideas, (3) results.

American Presbyterian Mission (North).

North China Mission.

Peking. Mention should be made of the work of one of the women of our Church, who was called to her heavenly home this year, Miss Li, a Christian of only five years standing, and yet so devout she had been able to win her whole family of five adults to accept Christ, and also some of the women in the Industrial work, of which she was head. Seeing the need of more Bible women in our work, she had given the subject much thought, and had almost decided to study for this work, when she was suddenly taken ill. Realizing that the end was near, she made plans for turning the Industrial work over to her sister, and for paying the workers, planning to sell some family jewelry to meet this debt, saying: "I do not want to go before God with any unpaid debts."

A woman named Yang was for some years possessed of an evil spirit. Under its influence her strength was prodigious—she could bite a piece out of a bowl or cup and crunch it in her teeth. Especially after attending a religious service (which she seemed strongly to desire to do), she would beat and pinch her flesh, raving at and rebuking herself, saying: "The more I tell you to stay

away from there, the more you go." She moved to the city some months ago, and the Bible woman, Mrs. Ch'en, became greatly interested in her, and when the woman confessed her true condition and wanted to be delivered, Mrs. Ch'en brought the case before the elders and Christian neighbours, who fasted and prayed very earnestly for her. The struggle was terrible. One of the elders, a godly man, placed his hands on her head and commanded the evil spirit in the name of Jesus Christ to leave her. The power of faith prevailed and the poor woman, now happy, was freed.

Paotingfu. The regular meetings three times a month for women of the official class have been continued through the year. Statistical results from this work are slow in being seen, but encouragements are not lacking. Several of these ladies were brave enough to attend Pastor Ting's meetings in the church, in spite of the precedents about their being seen in such public places, and ten of them gave in their names, thus taking a stand publicly for Christianity. Though so many of them move away to new posts just as they are becoming interested, the "Bread cast upon the waters" sometimes returns "after many days." Only this year an old serving woman who had been gone four years with her mistress came back to study, saying that her mistress had died still believing in Jesus, and that this mistress had often gathered the women of her household together for reading the Gospel of John and singing a few hymns she had learned in Paotingfu.

Shuntehfu. Our beginning was lowly, for in the church basement were evolved kitchen, dining hall, dormitory and assembly hall; and when need arose, the erstwhile coal room was converted into a ward for measles patients. A wall was black-washed, felt hats converted into erasers, and a missionary simplicity characterized all the equipment. What with baby-tending, spinning

cotton and "boiling the kettle," girls are regarded as a better investment for the need of the moment than as a speculation in futures. One mother protested that it was a waste to educate her daughter when the mother-in-law would be the one to benefit by the finished article.

Central China.

Ningpo. Four girls were received into church membership during the year,—three of them into our own church here,—as they are the daughters of our Christians in the out-stations, and the fourth, Fong Eng-sih, whose father so cruelly sought to take her life a year and a half ago because she refused to be betrothed to a heathen man, has been received into the church of the Church Missionary Society, as her home is in their field in Saen-poh.

"And just think of what it means for these women to come and study; think of what it means of perseverance and determination to accomplish anything; think of studying with a baby almost constantly in arms, more often than not fussing and fretting; think of taking writing lessons with a baby asleep across one's lap and only glad it is asleep; think of going to church every Sunday carrying a baby, and perhaps a little toddler by your side, while if it rains, an umbrella must be held up and Testament and Hymn Book—tied in the universal handkerchief—carried along somehow."

Shanghai. The Women's Missionary Society have decided to give their Christmas offering towards the support of a Bible-woman in Korea and have fresh interest there.

Very gratifying reports of the work being done by a number of the former pupils have made the class room this year bright with promise. One of the graduates is a most efficient worker with Miss Silver in the Women's Bible

Training School, while another is teaching in the Shanghai Industrial Orphanage, so ably superintended by Mr. and Mrs. T. Y. Chang. Mrs. Chang is also a former pupil, who, after special training, assisted Miss Posey in Kindergarten work. Two former pupils studied medicine in other missions and are now practicing physicians in Nanking. Another is well liked as the assistant of the English nurse in the London Mission Hospital. A very successful kindergarten near the Commercial Press, attended by many children of Presbyterian parents, is being conducted by a former pupil who has returned from three years' special training in Japan, and Miss Lanman has been assisted in her kindergarten work among the children of our own Press employees by another of the girls.

In the entire city of Shanghai there are as yet but two kindergartens under fully trained teachers, one conducted by the Commercial Press and the one at the South Gate.

Christian and Missionary Alliance.

From *Kwai Peng*, Mrs. Smith writes: Heretofore I could not get into homes without the Bible woman going first and finding homes for me to enter. This year I have made over three hundred visits, and out of this number I have made probably twenty with the Bible woman alone; the others the people themselves have come to take me to their homes, and then it has been impossible to visit all the homes to which I had special invitations, for our time was taken up praying with those who brought their sick to the chapel to be prayed for.

At *Nanlinghsien*, Central China, one missionary has held meetings and reading classes at all the out-stations, and has spent at least a day or night in the home of each

of the Christians and most of the enquirers in the country. The result of one such visit was the reuniting of a husband and wife who had lived in the same house without speaking to each other for over three years.

From *Changsha*, one missionary writes: "The husband of one of the women baptized this summer beats and ill-treats her. She often comes with the marks of his fingers on her throat or elsewhere, and I find it hard to restrain my indignation, but her Christian spirit is a rebuke to me."

Church of Scotland Mission.

In connection with industrial work may be mentioned the lace department at Ichang, in China, which has also made rapid growth during the year, about sixty women, besides girls, being employed in it. Part of the profits has gone to the upkeep of the two boarding-schools.

"With the full approval of our Committee at home and of the Mission Council at Ichang, it was decided in April that I should go to Itu to live, and begin steady work there for women and girls. But hardly was such work there begun than we had to consider relinquishing it in large measure, as the British Consul at Ichang, not approving of ladies living away from a Treaty Port, refused to grant a passport."

"There are now twelve inmates at the Orphanage, three of whom were added during the year. The first was a little blind girl from a country station. Her grandmother feeling her end was near, and as her relatives are all very poor, handed the child over to us, knowing that we would provide for her and treat her kindly—otherwise she would have a hard lot. The old lady has since died.

In the end of March two rescued slave girls were sent up (after the necessary negotiations were completed) from Shanghai by a Mr. Duff, who also sent sufficient money to support them for two years. One of these has had her legs amputated below the knees, but walks about quite freely on her knees."

English Baptist Zenana Mission.

Tsing-chou-fu. "But winter left us and spring arrived, and God's Spirit worked upon the girls as He does upon Nature, and gradual changes came. Then by the withholding of rain, and the setting us to pray for it, by the sending of His servant, Miss Vaughan, and later on by means of Pastor Ding, He blessed us. Religion is a live thing to most of the school girls now, and Jesus Christ is a reality."

Chouping. "The Christian women, however, were very cold, and many of them terribly ignorant. I was impressed, however, by their ready response. Wherever I stayed for two or three days I noticed a marked difference in their attitude, and I put down their condition to the fact that, owing to the few workers of late years, they had been very much neglected."……

"The evening prayer meetings were a great feature. At first the women simply could not pray, but I gave them a talk on the meaning and use of prayer, then sent them to their rooms for a quiet half hour, telling them to think of the things they needed to pray about. After this they began to pray; at first they stumbled a great deal and some tittered, but in each class for the latter half of the time every evening we had very good prayer meetings indeed."

Sianfu and Fuyintsun. "The event of the year, of course, has been the never-to-be-forgotten Revival meetings in the spring, and I do believe that the Christian life of the whole school has been strenghtened by them. No one has joined the Church this year, but one girl seems fit now. The other applicants of whom I told you last year are still too young and immature, one feels."

London Missionary Society.

Hongkong. Two new features in woman's work during the year were the "Criticism" classes, and the basket-work.

The eight midwives employed by the Government, and stationed in various districts, attended 1,381 cases during the year, compared with 1,033 in 1908. The large number of cases indicates that the work of these women is steadily gaining the confidence of the Chinese people.

One interesting fact as regards the class of patients is the large percentage of boat-women. Out of a total number of 235 in-patients last year, seventy were boat-women.

Siaochang. The majority of the girls are extremely poor, and none pay the full price of their board. A short course in straw-plaiting was introduced, and instruction in weaving was to be begun in the spring.

Tsangchow and Yenshan. "At Ch'ing Yan I had a most remarkable Mission amongst the children. I was there a fortnight, and the children used to come every evening at 5.30. I began teaching them drill and games,

and at 6 o'clock we used to go into the meeting, and the children were so interested in all the hymns, action songs, blackboard lessons and Scripture recitations. At first thirty came, the next night fifty and so on up to 100."

Woman's Foreign Missionary Society of the Methodist Episcopal Church (North.)

Taianfu. The fame of the new school, the first of its kind in this part of Shantung, has gone abroad, and visitors have been many. The glass windows which go up and down by means of rope and pulley, the queer blackboards on which you write white characters and then erase them, the desks with places for books, pencils, and ink, the many rooms and many doors were a constant source of wonder and delight..... A new department has been added this year, that of Domestic Science. Mrs. Wen, a former Peking school girl, now the pastor's wife, taught the class. Many were the savory dishes which came from the kitchen.

Thousands of pilgrims come every year to visit the sacred mountain Tai Shan. During the last two years the missionaries have been allowed to put a tent in the court of the largest temple in the city, and this year a special tent was erected for women. Preaching and the sale of Scriptures were continued nine hours a day for about one hundred days.

Ch'ang Li. Of the importance of the day schools Bishop Bashford says that the Chinese are willing to adopt the missionary code of study including the Bible in their schools, and also to allow the buildings to be used as dispensaries and preaching places. In return for these

considerations they ask that the mission shall inspect the schools, and shall give a grant of about ten dollars a year to each school. For so small an expenditure there is no other way in which the knowledge of Christianity can be so thoroughly and quickly given to the people.

Nanking. "The tasks before the women educators in China are such as angels might covet."

Not able to close her eyes to the opportunities crowding for attention, Miss White has joined a movement to open a Union Nurses' Training School.

"At examination times if left to themselves the girls would forego sleep and exercise. Their spiritual life may burn low, and they cram and cram one book after another. As an offset to this weakness at the close of 'finals' this year they were instructed to provide paper and pencil for a 'Soul Test.' A soul test? What was that?"

An interesting house-to-house visitation in which all missions joined was conducted chiefly by Bible-women, and had for its especial purpose the giving of Scripture portions provided by Mr. W. E. Blackstone.

Kiukiang. Just back of the wall at the side of the nurses' building is a pond where frequently baby girls are drowned. To cap their iniquity the heathen circulate the story that the hospital kills the babies and throws them over without even giving burial. This site would prove admirable for the proposed Home for Crippled Children, which Miss Ida Gracey hopes to build and endow.

Nanchang. In connection with the Baldwin Memorial School, a new contract has been drawn up which parents sign who are unable to pay the full fees, with stipulations that, (1) there will be no objection to baptism of the child

or of her entrance into the Church; (2) that there will be no bethrothal until after graduation or without the knowledge of the principal; (3) that the child will not be withdrawn after graduation, and (4) that she will serve the Church for a period of from one to three years after graduation as the Church may deem best. A new and successful feature this year was an exhibition of school work, which later was sent to the Nanking Exposition..... The desire to go to Japan for further study seems to seize nearly every one sooner or later. Last winter the school's oldest teacher left for the land where the Chinese all believe English is spoken, but where we know Chinese women are in moral peril.

Chengtu. In the Girls' Boarding School each large girl is responsible for one of the little ones, making her shoes and stockings, combing her hair, and looking after her clothing. This gives them training in home-making.

In connection with the building of the Girls' School, Miss Collier writes: "For a woman to superintend a gang of ignorant, unscrupulous men in the erection of a building does not accord with one's preconceived idea of mission work."

Perhaps some of the best evangelistic work was done at the Chengtu Fair, where in connection with the Canadian Mission a tent was fitted up for women, and meetings conducted daily from 9:00 a.m. to 4:00 p.m. Here for three weeks our native Christian women worked hard giving out tracts and patterns of shoes for unbound feet, and telling the gospel story to hundreds of women.

Tzechow. Men no longer have a monopoly of religion, for girls are studying and women regularly attending Church in places where there were formerly only men in the Church.

"I have held meetings in twenty-four different cities and villages and have sixteen day schools with an enrolment of 430 girls, but this is only a drop in the bucket..... We start the girls on Chinese books, and give a piece of soap to each girl who can recite the Catechism. The desire to possess this treasure is strong enough to win the parents' approval, and consequently the majority of the pupils are becoming familiar with the Bible.

Foochow. Miss Bonafield gives an account of a treat she gave three of her girls: "I have faithful, capable teachers, who have been with us five and six years, who have never had a ride on a steam car, carriage, or steamer. I had long wanted to take them on a trip through China, but where was the money to come from? Finally I decided to do a daring thing, namely, to take them Chinese fashion, stopping at Chinese hotels, etc., which meant that I must put on a Chinese dress and eat Chinese food, put up with discomforts such as noise and filth, which in the past had seemed unendurable. I have been more comfortable than I supposed possible, and it has been a great treat to the three girls. They visited the capital of China, went through the Zoological Gardens, saw the home of the little Emperor from a distance, and are now en route to Nanking, to the Exposition."

It is said that Foochow has the best Kindergarten in China.

Yengping. At another place one of the Bible-women said she started to a village and found the bridge down; she took off her shoes and stockings and waded through

the swollen stream, and when she was told that she ought to be more careful she replied, "You see, there is no one to tell the gospel, and it's got to be told."

Mingchiang. We have taken a step toward self-support, requiring the women to buy their own books.

Methodist Episcopal Mission, South, U. S. A.

Shanghai District.

The year has been a good one for McTyeire School. It has brought us all the pupils we could accommodate and an able, earnest corps of Christian teachers for the work. All hands and days have been full and we have gone forward rejoicing every step of the way. Miss Wei left us at the close of the summer term to join her sister in Germany and continue her study.

The purpose of the Wightman Literary Society is to train the girls in parliamentary usage and social bearing as well as to cultivate their aesthetic sense. The temper of the Society may be seen from its motto: "To strive, to seek, to find, and not to yield."

In May one of the teachers of Susan B. Wilson School took eight girls down to McTyeire to an Operetta given by two of the teachers there. In reporting on it she says, "I do not know which impressed them most, the Operetta, the trolley ride, or the beautiful foreign cemetery. All were educative, but the memory of white marble stones, erected to *babies*, *little girl babies*, will I think remain longest."

Speaking of the work in the out-stations Miss King writes:

Were it not for the inspiration and joy that comes in this service travelling on dirty canals, and house-to-house visiting on filthy Chinese streets would be irksome indeed.

My field is a vast one—the Shanghai District. It consists of nine stations with their various out-stations, forty in all. I've been over this boundless circuit twice this year.....

The pastors' wives show helpful interest in the work in many ways. Mrs. Loh in the Pootong circuit goes out regularly itinerating with the Bible Woman of that circuit. When convenient she takes her babies along; but if not, she is fortunate enough to have a good Christian servant whom she herself has led to Christ to care for her children while she is away. Other pastors' wives have their hands so full of home cares that there is no time for visiting among the people. But they are real witnesses for Christ in the home. The native parsonages are in such contrast to the dark, cheerless, dirty homes of the heathen.

Soochow District.

The Laura Haygood Memorial School "register" illustrates some of the vicissitudes of student life for girls in China and incidentally that of Official life. Early in the year, we lost two of our best girls very suddenly. The father, an official in Honan, degraded of his office, met death under the most distressing circumstances. The attempted suicide of the mother and consequent illness has kept the broken hearted girls watching at home ever since.....

We lost two other girls because the fathers were promoted to Peking whence the girls moved with the

families. One of these has since gone to Austria to which place the father was appointed minister. Still another girl was lost to us because the father was degraded of his office. It was a matter of *face* that she would not take her place in school again.

Another of our students, and one advanced in our course of study had to leave China to escape a pending betrothal,—one insisted upon by her elder brother.....

Another girl, one of the four sisters in our school had to be taken out and sent to another province to take care of her aged grandfather, the especial feature of the nursing to be the oversight of the lighting and re-lighting of the opium pipe.

Two more of our promising girls have been taken out because they became Christians."

"If any one doubts that Chinese girls can have as much enthusiasm in playing basket ball as American girls, that one should come to the Laura Haygood and see some games by the girls whom it has been my pleasure to direct during the past year."

"Our Kindergarten continues to be our increasing joy and pride. We could scarcely wish more for it than it is accomplishing.....The children show that in every way they have profited by their kindergarten training and the leaven of obedience, of self-forgetfulness and of alertness which they bring with them into the Davidson School is fast leavening the whole lump and creating a new atmosphere everywhere."

"The average age of the seventy-five woman in Industrial Work is thirty-five years. Penetrate their consciousness with a new vital revolutionizing idea through the medium of the Chinese characters on the printed page which they have not previously studied, and a miracle is wrought through the

power of the Holy Spirit as great as any miracle that has ever been wrought since Jesus began "both to do and teach."

"We want to thank Mr. Manget for the voluntary tedious service of fitting glasses on twenty or more of those who needed so greatly such assistance, never was a greater work of love for the Master's sake."

"Just here let me say a word of praise of our Bible-women during the Soochow Big Tent Meeting. Chinese crowds, especially of women, are not easy to manage. The good behaviour of the people and the exceptional quiet that reigned were largely due to the supervision of the ushers. On the women's side of the tent the greater part of this burden fell on the Bible-women of the various Missions of the city."

"The three Bible-women who assist me in the evangelistic work are all products of the Industrial School. They sewed their way into the Kingdom and having been established there, they were made ready in a more or less thorough way to go out and bring others in."

"In November a revival was held at Pohliaung, our village of country Christians. Most of the inhabitants of the place have been members of the church for years, but at this time a new light came into their lives and a new glory into their faces, the effect of which can only be compared to a lighted candle being suddenly put inside a paper lantern."

"At the revival planned by Mr. Yau at Quinsan, Miss Dora Yu was again present and in charge, the Baptist and Methodist pastors joining their forces and as the meeting progressed both gladly sitting at the feet of this Spirit-filled woman."

"The new spirit of evangelism sweeping over the Soochow District is taking possession of many of our women, and the help they give gratuitously is one of the brightest features of all the work which I have to report."

A writer from Changchow says "A year's experience in a Chinese house has convinced me that such house are more suitable for work among women than foreign houses, even though it be a church building."

"Mrs. Foo taught Chinese classics in the school, visited in the homes, and at every woman's meeting whether she was leading or not, insisted that she had a message to deliver to her Chinese sisters."

"It is our plan to let the children at the Children's Meeting read for an hour, and then do some kind of industrial work for an hour or so before we have what we call a meeting with them."

"Just back of the Bible Woman's home there is a nice large Ancestral Hall which had just been built, so it was nice and clean. This was offered to us for the Bible Conference for Bible women and Christian Workers. In this we put fifty of the women, and after we had housed all who came we had several beds empty."

"The woman who takes care of the Ancestral Hall and who offered it to us for the meeting this Spring has entered School. She has paid for the first quarter, and sits in the school room and counts herself a pupil. She is about 40 years of age and is a Vegetarian."

Concerning the Medical Work in Soochow, one writer says: "So I have craved time and women and houses and money to increase the Ward work, and to do it after the best plans, so that people coming to the hospital, would be healed,—would get a knowledge of God,—a certainty of the brotherhood of all men,—a faint idea, from ocular demonstrations about how to care for their own sick,—an admiration for things clean,—a standard of womanly dignity of labour, and a demonstration of the power of women to do, to be, and to maintain its individuality and self-respect."

The superintendency of Nurses in the Mary Black Hospital comprises teaching the students two hours a day —all the ward accounts—the receiving and discharging patients—ward records—kitchen accounts—and supervision of out nursing.

Now in the very beginning of the nursing profession in China why not start right and train women to nurse women and men to nurse men.

The object of the evangelistic work in the hospital this year has been to give the Gospel to the 8,455 women and children who have been treated, and also to numberless servants, relatives and friends who have accompanied them to the hospital.....Supposing that each patient represents two or three people brought under the influence of the Gospel, we have a total of between twenty and thirty thousand people given to us to work upon in one year's time.....We conduct no meetings, for the crowd is a shifting one, but we try to get hold of the people by personal work.....In cases where old women from the country tell us they cannot read, we try to give them a tract which has a picture on it and then, if there is not time for us to read it to them, we tell them to take it home, paste it up on the wall and then get somebody in the village to come and read it. The cigarette companies think it worth their while to give away expensive lithographed pictures in which elegant Chinese ladies are seen handling and smoking their particular brand of cigarettes, and I believe in a campaign of Gospel pictures as truly adapted to Chinese life and as easily understood by the Chinese mind as are the silk robed ladies with the cigarettes.....I have in the Chapel a loose leaf scrap book with some large size Perry Pictures and a few reproductions of the old masters.....

One cannot but be thankful that there is enough of the Gospel in "Jesus Loves me, This I know" to save any soul that is looking for a Saviour; and it is perhaps worth recording that, at the beginning of their acquaintance with

the Gospel, the people take more kindly to the Christian hymns than to any other presentation of the truth.

During the year just past we have gotten together the nucleus of a Hospital Library, and every day the Librarian canvasses the rooms of the Hospital to find out first *who* can read, and second, *what* they can be persuaded to read.

At the Huchow Bible Woman's Committee it was resolved that all rules concerning Bible Woman's Work be printed and a copy be posted up in the Hayes-Wilkins Bible School, each Bible Woman's Home, and a copy be given to each Bible Woman.

Also, that seven weeks' vacation be given during the year to Bible Women; one month in the summer and three weeks at China New Year, or this seven weeks' time divided differently, if it seems best after consultation with the Bible Woman.

CHAPTER XXXI.

MISCELLANEOUS.

I. INTERNATIONAL REFORM WORK IN CHINA.

By E. W. Thwing, General Secretary for China.

THE International Reform Bureau, organised in 1895, is a world wide Christian organisation for the promotion of moral reforms. Its headquarters are in Washington, D.C., and it has branches in many other countries.

The first definite work for China began in January 1909 when the present General Secretary for the Far East reached Canton to plan for a permanent organisation of the Bureau's Work in this country, with a view especially to aid in China's efforts to overthrow the opium habit. After some work in the South the Secretary came to Shanghai to aid in the Anti-opium Movement, in connection with the International Opium Commission. The Reform Bureau's council for Central China was formed with Rev. D. MacGillivray, D.D., as Chairman. The other members are Rev. G. F. Fitch, D.D., Rev. W. N. Bitton, and the Rev. J. R. Hykes, D.D.

In November 1909, the Bureau's headquarters for North China was established at Tientsin.

Special effort has been made during the past year to influence public opinion through the printed page and the native press. Some 200,000 sheets have been printed and 100 Chinese newspapers have been supplied with articles and news. During 1910 the Bureau aided in the organisation of several Anti-opium Societies. This work will be continued and every encouragement possible will be given

to the Chinese, in their most difficult work of carrying out the Opium Reform, until complete victory is attained.

The Council for North China is as follows: Rev. A. H. Smith, D.D., Chairman, Rev. W. A. P. Martin, D.D., Rev. H. H. Lowry, D.D., Rev. C. Goodrich, D.D., and the Hon. Chang Po Ling.

The chief work of the Bureau during 1911 is against opium. It is preparing for the International Conference to be held at the Hague on May 30th, 1911. Many hope that the opium trade may be brought to an end before the close of this year.

The Bureau is also fighting against cigarettes. The Chinese are beginning to realise the danger and poverty that is now coming to China from the rapid increase of the cigarette habit. Twenty million cigarettes per day. This is only a part of the business that is killing other trade, and making China poor while bringing ill-gotten wealth to American and English tobacco traders.

If opium is the black curse of China, the cigarette is fast proving to be the white curse of her people.

The Bureau sees in liquor, another great danger. Beer, whisky and foreign liquors, are seeking a foothold in China. As the cigarette finds its great demand among the poor, so the foreign wines are finding a large demand among the rich. In Shanghai, Hongkong and other ports, China has now a drink problem to face. Temperance societies will need to be organised, and the people aroused to this danger also. The Bureau also aims this year to establish Reform societies among the Chinese. These, as branches of the International Reform Bureau, will take up the local work along the plans outlined by the Bureau. Both men and women will thus be encouraged to take up the active work of reform among their own people. Some societies of this kind have already been formed. An active society was organised among the teachers and servants at Peitaiho last

summer. Over 100 took the pledge against opium, liquor, cigarettes and gambling. A women's reform society has been started in Tientsin. Much work has also been done in Peking, in connection with the Government officials, the members of the National Assembly, and in the formation of a National Anti-opium Society, which is seeking to speedily end the opium trade. The Chinese of all classes have been very sympathetic to our work.

The International Reform Bureau asks the sympathy, advice and co-operation of all missionaries in China, in its work of reform in this Empire, and in its earnest desire to bring about a "better world here and now." Its aim is to aid in the work everywhere being done to help China "Onward and Upward," and to unite Chinese and foreigners in special campaigns against the vices that threaten the Empire. The work is thoroughly missionary and hopes to make better known the power of practical Christianity to the Chinese people.

II. CHINA'S NEW LAW AGAINST OPIUM.

The new criminal law has been approved by Imperial Edict, to come into effect at the end of this year. From the new law the following are ten regulations, as to opium.

Article 260.—Any person who manufactures opium, deals in it, stores it for later sale, imports it from abroad, shall incur penalties of the third, the fourth or the fifth grade. (Note: Attention is drawn to the clause "stores it for later sale." Here later sale is considered as unlawful as actual sale is. The penalty of the third grade is imprisonment and hard labour for three to five years, that of the fourth grade is imprisonment and hard labour for one to three years, that of the fifth grade is imprisonment and hard labour for two months to one year. They are applied to offenders according to the nature of the cases.)

Article 261.—Any person who manufactures opium-smoking instruments, deals in them, stores them for later sale or imports them from abroad, shall incur penalties of the fourth grade or imprisonment and hard labour for a shorter period. (Instruments cover all kinds of articles used by opium-smokers, such as pipes, bowls, lamps, cups and so on. The second kind of punishment is for small offences and the period of imprisonment and hard labour is usually two months.)

Article 262.—Customs staffs or men connected in the service who import opium or instruments from abroad or allow others to smuggle them, shall incur penalties of the third grade. (It is the duty of customs officers and men to find out contraband goods; but if they smuggled them or let others do so they would commit a double offence; hence the severe punishment.)

Article 263.—Any person who opens opium dens to accommodate opium-smokers shall incur penalties of the fourth grade or below and a maximum fine of $300. (Without opium dens, poor opium-smokers can find no place to indulge themselves and will be compelled to get rid of their opium habit. The opening of opium dens will encourage opium smoking and obstruct the anti-opium movement. This accounts for the heavy punishment intended for this offence.)

Article 264.—Any person who plants poppy for the manufacture of opium shall incur penalties of the fourth grade or lower or a maximum fine of $300. (The plantation of poppy has been prohibited by Imperial Edicts and the poppy fields have been examined by representatives of the Board of Interior and the Board of Finance. It is clear that the Throne is determined on the discontinuance of the poppy growth and any offenders of the Imperial Order must answer to severe consequences.)

Article 265.—Any person who is found smoking opium shall incur penalties of the fifth grade or lower, or a maximum fine of $1,000. (The imprisonment and hard labour is usually for the poor and the fine for the rich, and the second offence will receive the same punishment as the first offence and so on.)

Article 266.—Local authorities or members of the police who fail to accord due punishment to offenders of the above six regulations shall incur the same penalties as the offenders. (Here are meant district magistrates, constabulary Taotais and policemen, and officers in charge of the anti-opium work.)

Article 267.—Any person who keeps opium-smoking instruments shall be fined $100 or a less amount.

Article 268.—Any person who attempts to violate the first six regulations shall incur the same penalties as if he had actually committed the violation. (This is a treatment of capital criminals and its application here shows well the dangerous effect of opium on society.)

Article 269.—Any person who violates any of the first seven regulations may be, if the case requires, deprived of the citizen's rights, and if an official, may be cashiered. (This is considered a very heavy punishment in a constitutional country.)

The New Opium Agreement.

An agreement between Great Britain and China with regard to the opium trade was signed May 8th, 1911, by which the opium arrangement of 1907 between Great Britain and China is continued under the following conditions :

1. China will annually diminish production proportionately to the diminution of Indian export until extinction in 1917.

2. Recognising China's success in prohibition, Great Britain agrees that the Indian importation shall cease earlier, if native production ceases.

3. Indian opium shall not be conveyed into provinces where local suppression is proved, providing that Shanghai and Canton are the last ports closed.

4. Great Britain is granted facilities for, and the right of, investigating diminution in China.

5. China is granted similar rights in respect of packing and sales in India.

6. On China's undertaking to levy a uniform tax on Chinese opium, Great Britain agrees to a consolidated import tax of Taels 350 per chest.

7. China will forthwith remove provincial restrictions on wholesale Indian opium, and will not permit further taxation at the port of entry. Otherwise Great Britain will suspend and terminate the agreement.

8. Indian exports, which are not to exceed 30,600 chests in 1911, with annual reduction of 6,100 chests, will be numbered and sealed.

9. The agreement can be modified by mutual arrangement.

10. The agreement is to become operative immediately.

11. In the annexe it is stated that lists are being prepared of the Indian opium stored at Hongkong and bonded in the treaty ports. This opium is eligible for entry within the next seven days at the former duty. Other uncertified opium is to be debarred. Two months hence, in addition to the regular reduction, a third of these totals is to be deducted from the annual Indian import.

III. THE ORIENTAL SOCIETY FOR PROMOTING THE CHRISTIAN EDUCATION OF DEAF-MUTES.

(Sketch Covering the Period from 1907 to 1910.)

The Chefoo School started in 1898 by Mrs. C. R. Mills, is the working centre of this society, which numbers among its thirty pupils representatives from ten Provinces with one from Korea.

The department for Deaf Girls, under the care of Miss A. E. Carter, opened in 1907, has ten pupils, one of whom is blind-deaf.

The methods evolved, after years of experimental work by some of the best teachers in the west, have been adapted to the Chinese language and put within the reach of native teachers by means of charts and books.

As an outgrowth of this work a series of six illustrated primers, based on pure phonetic principles, according to Bell's visible Speech, to be used both in teaching oral speech and language has been published. The pupils are taught to read, write and speak *orally* with commendable proficiency.

A three thousand mile itinerary was taken during the winter of 1908 and 1909 for the purpose of giving information, especially to the officials.

Sixteen cities were visited, going north to Tientsin and Peking, then by rail to Hankow and down the Yangtse to Shanghai at which over fifty meetings were held in mission schools, chapels, and churches, the Hankow Cathedral and Government Schools. Officials were present by invitation at nearly every meeting. In Peking we met H.E. Yen Shou, Vice-president of the Imperial Board of

Education, and in both Tientsin and Nanking audience was given us by the Viceroys. Government Reward of Merit Cards were presented to the pupils by Yen Shou after a demonstration given before the Government Schools in Peking. Thirty thousand people were reached in this way; there being one thousand present at one meeting. The founding of the first Government School in Pao-ting, through the interest of the District Magistrate in his deaf daughter, followed our visit and is in charge of a Christian teacher trained at Chefoo.

During the past eleven years this work has been supported by the voluntary gifts of the deaf and their friends in Christian lands, with some help from the Chinese. It is now under the Board of Foreign Missions of the Presbyterian Church. Realizing the imperative need of securing its permanency under an incorporated body, arrangements going into effect April 1st of this year were made with the Presbyterian Board on Condition that an endowment of not less than $45,000.00 be raised. At the present writing $26,000.00 has been secured.

The first school for the deaf in Korea was started, under the care of the Methodist friends in Ping Yang, by a teacher trained at Chefoo. Six Chinese teachers have been trained, four of whom are now teaching the deaf, one in a Government School.

IV. INTERNATIONAL POSTAL TELEGRAPH CHRISTIAN ASSOCIATION.

The above Association which has a London office at 62 Bartholomew Close, E.C., and branches all over the world, recently sent out Mr. James A. Heal and Mrs. Heal as their representatives to start work among the numerous and increasing postal and telegraph clerks employed

throughout the Empire of China. The headquarters of the Association in China is 50 Boone Road, Shanghai.

The work has been necessarily slow, but steady progress has been made. Almost at the beginning, Mr. Heal, who had formerly been in the C. I. M. and so was acquainted with the language, began the publication of a quarterly "Gospel Mail." This is sent regularly to all the Post Offices and Telegragh Offices in the Empire. Several letters of appreciation and thanks have been received from all parts. In many places this is the only Christian literature the men receive, and if it were not for lack of funds the number sent out would be greatly increased.

In addition to this work for those in the interior, Mr. Heal felt called to do something for the members of the Local Branch in Shanghai, especially the letter carriers and Chinese-speaking employees. Bible classes had been carried on every Thursday for the English speaking clerks. These have been continued, but the members were now anxious to have the classes extended so as to include their fellow-workers who do not speak English but a variety of different dialects. After much prayer and waiting, they have received funds enough to secure a suitable house with rooms for meetings, reading rooms, office, and also for the Evangelist to live in. The first meeting for praise and prayer was held in this building, now known as the Postal Institute, on November 3rd, 1910. In addition to the weekly Bible Class, services are held every Sunday. There is also a Committee of three and a Librarian chosen from among the clerks, who have charge of the Library furnished by friends with the help of a liberal grant from the Christian Literature Society.

Another great need has also been met during the past year, namely, that of an evangelist who will be able to help in the work among the letter carriers and also accompany Mr. Heal in any journeys he may undertake. Such a man has been secured and with his help this much needed work

will doubtless continue to make even greater progress throughout the coming years.

The postal figures given in our General Survey Chapter I. can be now supplemented. Up to October 31st, 1910, there were open 5,198 post offices. The staff consisted of 150 Europeans, 1,409 Chinese clerks and writers, and 10,479 letter-carriers, coolies, etc. This shews the field of the Mission. Beside we must add that every post office is a centre of light, around which circles every Chinese who posts or writes a letter.

V. WOMAN'S CHRISTIAN TEMPERANCE UNION.

By Mrs. Chauncey Goodrich, Peking.

Aim. The organization of women for the protection and betterment of their homes with the ultimate aim of abolishing those evils which blight Society, ruin homes and weaken the empire.

Governing Principle. Making the Golden Rule the habit of each man's life, so that one's example becomes wise and beneficent for all men to follow.

Methods employed. 1. The organization of women for the purpose of studying how best to protect and better their homes, making them places where there is food for body, mind and soul, suited to the needs of the individuals composing the home.

2. Organizing the children into Loyal Temperance Legions for the purpose of studying how better to care for the House Beautiful and how to avoid the enemies which threaten to mar and destroy, laying emphasis on the Scientific facts as to the effect of alcohol and narcotics,

and planting within them the seeds of nobleness and purity, so that each lad when he reaches manhood may exclaim with Sir Galahad :

> "My strength is as the strength of ten
> Because my heart is pure."

3. Using every wise method possible for the purpose of creating a public sentiment against the use of opium, alcohol or other narcotics and in favour of a "white life for two."

Need of such a Society. Opium is not yet banished. The rich are buying and storing it in large quantities. Opium farmers are restive under the laws forbidding them to plant while it is still imported from abroad. The high price sends the money out of the country, and gives an excuse for illicit planting and trade. The public conscience of the people needs to be further roused until weakened wills are ready to cast off its yoke, and all men and women who use opium and traffic in the drug in any form are made to feel that they are traitors to their country. Women suffer more than any other class through opium. If they were really roused to fight it, opium would go.

Alcoholic drinks are being sold as never before. Wine and cigars or cigarettes are becoming the *sine quâ non* of every dinner and entertainment. The students in our Schools and Colleges who are to be the future leaders of their communities and of the nation, are in peril. To make them wise concerning the microbes of disease and to leave them ignorant of the Scientific facts concerning the effects of alcohol which has caused more evil, even a moderate use of the same, than any other microbe known, is leaving undone an important duty. These facts every mother should know, also the facts concerning the effect of nicotine.

If the data concerning the effect of cigarette smoking upon the body and brain of the growing Occidental youth can be applied to the Oriental then the health of the youth of China must already be impaired and the working capacity of their brains affected.

In the National Assembly a member announced that unless polygamy was made a criminal offence, China would never be ranked as a first class Power and extraterritoriality removed. The time is ripe for the agitation of the matter of polygamy. The advertisement of a particular drug boldly states in the Chinese papers that 85% of all males in China stand in need of this same drug as a remedy for impurity. Is the need therefore not great that Chinese mothers should be helped to teach their children the beauty and happiness of a white life, viz. purity in thought, word, and deed?

The cause of foot-binding requires more general agitation. The pointed shoe, now considered fashionable, leads many to bind the toes of the foot. Country people quite generally continue as before to bind the feet of their daughters.

Present Status of the W. C. T. U. in China. The Society in Chinkiang of over twenty years standing continues to flourish. Several new Societies have been organized during the year.

An Anti-Cigarette Society helped by the W. C. T. U. has been started in Peking. The Society has now over 1,000 members, largely students and teachers in the Government and Mission Schools for Girls. Many ladies are members, among whom is a Princess. Large and successful rallies have been held, also Anti-opium meetings. Petitions asking the Anti-opium Society of England to continue their efforts on behalf of securing to China the right of immediate abolition of the Opium traffic, have been

prepared, over thirty-five hundred ladies and girls signing the same, many signatures being those of officials' wives.

Reading in the papers of this movement, some of the girls in the houses of ill-fame in Peking begged the writer to be allowed to add their plea also. They stated that more than one half, nearly nine-tenths of their number had been sold into this life of shame by fathers, uncles or brothers who loved opium more than they loved them. "We," they said, "have already been cast into a wide and shoreless sea, we have been abandoned by the whole world and there is no use saving us out of our miserable condition, but we write to beg for benevolence, so as to save our sisters who otherwise might have to come in future."

Addresses have been made to Legation Guards, to Y. M. C. Associations, to schools, colleges, and churches. Pledges have been extensively distributed and many have broken off the cigarette habit.

A book on Scientific Temperance with a few Teachers' Helps has been prepared in Mandarin.

The Constitution for the W. C. T. U. and for the Loyal Temperance Legion, Pledges, a Temperance Manual, and Folder of Scientific Temperance can be procured from Mrs. Geo. D. Wilder, Peking.

Large Anti-Cigarette Poster, the same in small folder form, can be obtained from the N. C. Tract Society, Tientsin.

VI. THE "DOOR OF HOPE."

When the Door of Hope, or Rescue Home for fallen Chinese girls, was first opened in Shanghai in 1900, there were no less than 5,000 Chinese girls owned as prostitutes in the Settlement, and another 5,000 were gaining their livelihood by immoral means.

These girls come from nearly every province of China. Poverty, opium, cruelty, greed, are sufficient causes for the sale of wives, sisters and daughters whether they wish to be sold or not. Through ignorance, stupidity, and poverty many are kidnapped. Well-organized companies exist for the traffic in girls for immoral purposes.

In the early difficulties in overcoming the prejudices of the Chinese to work of this kind, the workers were greatly helped by the hearty sympathy and co-operation of the foreign Assessors, before whom with the Chinese Magistrate at the Mixed Court, nearly all the cases come up. The Municipal police have also been of great assistance, while the Municipal Council since 1906 have given them an annual grant of Tls. 2,000.

In 1904 the Chinese gentry also took an active interest in the work and furnished the means for opening the Receiving Home on Foochow Road, which they supported for four years. They secured a proclamation limiting the age of girls in brothels to fifteen years, so that in four years some 200 children have been rescued.

At the present time there are seven foreign workers on the staff together with some fourteen Chinese helpers, with 250 girls and children to care for. Some of these are in the Children's Home at Chiangwan, a country village five miles from Shanghai, while the rest are divided up between the two First Year Homes and the Industrial Home in Shanghai. Into the latter only those are admitted who have passed satisfactorily through a First Year Home, and here work is provided by which they can earn their own food.

As the girls, by becoming true Christians and receiving thorough training, are prepared to leave, they either become

the wives of Christians or enter other schools. Some, however, remain as helpers in the Home. During the ten years since the beginning, one hundred and thirty-one have been married and thirty-eight have been sent to other schools, of whom eighteen are still supported by the Door of Hope.

VII. THE SHANGHAI INDUSTRIAL ORPHANAGE.

In 1904, a meeting was held in the Lowrie Memorial Presbyterian Church, Shanghai, at which an account was given of the work of George Muller in connection with the orphanages at Bristol, England. The description of his life and work made a lasting impression upon the hearts of two men who were led to hope that a similar work might be commenced in Shanghai. These men never dismissed the thought that was in their hearts, but waited until the time seemed ripe for action; and so, about four years ago, —in 1906,—a small party of Chinese Christians met with a few non-Christians who were interested in philanthropic work, and organized a society to which was given the name "The Association for the Care of Orphans."

The meeting was called to order by Mr. Kao Voong Ze, then compradore of the Presbyterian Mission Press, and now Assistant Manager of the Commercial Press, who gave the movement a splendid start by offering to give to the orphanage $1,000, the savings of years. His example led others to like liberal giving, so that at the second meeting $3,000 was reported as subscribed for the work, and nearly all was the gift of Chinese Christians.

The American Presbyterian Mission Board granted the free use for ten years of a small lot in the Chinese City

consisting of about one mow of land and containing a two story house with four rooms. Additional buildings were erected, but before their completion thirteen boys had already been received and were being given instruction for a few hours each day, spending a part of the day in house cleaning, breaking brick for concrete, etc.

Industrial training was introduced next year in the form of rattan chair-making, and has been successfully conducted ever since, the orders for work being up to the full capacity of the chair-making department. The superintendent hopes to enlarge this department and to add others, such as carpentry, printing, etc.

A course of study has been arranged to cover five or six years of primary work. Children over 13 years of age are taught to work three afternoons a week and have four or five hours of schooling during the day. They also receive a thorough religious training. It is planned to send a few of the brighter boys to take a course of study in the high school.

The number of boys in 1909 was 48, and as the place was too small, plans were made for the enlargement of the work. A lot of 20 mow was purchased near the Long-hwa Pagoda, convenient to the railroad. This land was given for the small sum of $3,000. The owners were eager to help in such a good cause and sold the land at what was considered half of its real value. Work was begun last August, and the buildings are now nearly completed. They consist of four large buildings, and have room sufficient for 100 boys and 60 girls, with apartments for teachers and other helpers. The place in the city will still be used, and altogether it is planned to provide for 200 children. The new buildings, costing about Taels 17,000, were formally opened April 16th, 1910. Of the 120 children already accepted and provided for, 60 are partially supported by the "Christian Herald" orphanage fund,

$3,000 was procured from the same source to help provide suitable buildings. On the opening day $5,300 was subscribed by friends of the institution, H.E. the Taotai of Shanghai heading the list with $1,000.

The Superintendent of the school, Mr. T. Y. Chang, has been in charge from the beginning, and to him more than any one else the Orphanage owes its success. Mr. Chang was appointed by the Presbyterian Board of Foreign Missions to be one of their Chinese representatives at the World's Missionary Conference at Edinburgh.—*The Educational Review.*

CHAPTER XXXII.

A YEAR'S WORK OF THE "CHINESE RECORDER."

By Rev. W. Nelson Bitton, A. T. S.

The Editorial Board is as follows:—

Editors: Rev. G. F. Fitch, D.D., and Rev. W. Nelson Bitton.

Bishop J. W. Bashford.
Rev. E. W. Burt, M.A.
Rt. Rev. Bishop Cassels
Dr. J. Darroch.
Rev. A. Foster.
Rev. J. C. Garritt, D.D.
Rev. J. C. Gibson, D.D.
Rev. D. E Hoste.
Rev. D. MacGillivray, D.D.
Mr. G. McIntosh.
Rev. G. F. Mosher.
Rev. A. H. Smith, D.D.

THE Chinese Recorder and Missionary Journal still remains that which makes it unique among missionary magazines, the one representative journal of the whole of the great missionary field of China. Its union nature and constitution have been fully maintained, and the index of subjects and contributors for the year shews that no section or phase of missionary work in China has gone unrepresented during 1910. This is the 41st annual volume.

One change in the Editorial staff has to be chronicled with deep regret. The breakdown in health of Mr. Willard Lyon, of the Chinese Y. M. C. A., to whose hard work and organizing capacity the establishment of the present editorial board was largely due, made it necessary for him, after a brief spell of work in China during the last half of the year, to return to his home land. No chronicle of the proceedings of the year in connection with Recorder work could be made without a statement of our indebtedness to Mr. Lyon.

The first issue in 1910 was a special number, and contained some of the papers which had been read in 1909

at the Kuling Conference. An extra edition of this number was published and circulated. The second issue had as its special topic the problem of Church Unity. The third dealt with general matter, the chief article being one on the problem of reaching the masses in China. The fourth, which had as its opening illustration the most recent portrait of the doyen of China missionaries, Dr. W. A. P. Martin, who celebrated his diamond Jubilee in China in March 1910, dealt with the topic of Chinese social and religious customs. The fifth number paid special attention to the problem of the Church and Chinese scholarship. The sixth number was given up to a consideration of certain phases of evangelism, and contained five specially prepared papers upon this subject. The health and recreation of missionaries and the question of the missionary's vacations and furloughs was the subject of the seventh number. In the eighth issue special contributions were received from missionaries at work in distant spheres of labour on the topic "Work on the confines of the Empire." Turkestan, the Szechuen marches and Indo-China were dealt with. A report of the proceedings of the World Missionary Conference, prepared by the Recorder's special correspondent, appeared in this issue. The ninth number was again given up to general subjects; a series of impressions of the World Missionary Conference appears in this month's publication. The question which was brought very much to the forefront during the summer, owing to the presence of Dr. W. W. White and his colleagues in China, that of the establishment of a permanent school for the promotion of Bible study, is focussed in the tenth issue of the Recorder by the publication of a number of the addresses delivered by Dr. White and his companions during their tour in China. In the eleventh issue papers appeared dealing with the development of the Chinese Christian Church, and with the question of indemnities; also a paper on a Biblical topic. The last issue of the year contained articles on the spiritual life of the missionary,

a specially useful article on Chinese Buddhism and Buddhist China; and a travel paper.

The comments and opinions of the Editors have been expressed as in former years in the opening pages of each number. The Sanctuary, which is in charge of the Rev. G. F. Mosher, has appeared regularly. A good deal of attention has been given to the Book Review columns, which have been supervised by Dr. J. Darroch. Missionary news, and a statement of books in preparation have been prepared by Dr. MacGillivray; whilst the Chronicle of the Month and the Missionary Journal, dealing with subjects of interest to missionaries generally through the whole of China, have been under the direction of Mr. G. McIntosh. The fact that the pressure on the correspondence pages of the Recorder is now so great that it is with difficulty room is found for even a selection of the correspondence, shows how carefully and with what interest the Recorder is read. Moreover, it has been our privilege to observe that frequent quotations from the editorial pages of the Recorder appear in magazines devoted to church and missionary work in all parts of the English-speaking world. The intense interest which is now being evoked in the progress of missionary work in the Chinese Empire makes it the more needful for an adequate and clear statement of the outstanding features of its problems to be set before the missionary public. The aim of the Recorder is educative as well as informing. Its pages are an Open Forum for the presentation and discussion of missionary methods and policy as applied to the situation in China. The fact that this journal carries with it the opinion and support of a vast majority of the missionaries in the field is an outstanding testimony to the spirit of union and brotherhood which animates and directs the China Missions. The Recorder has set for itself a high standard of attainment and in spite of some disappointment and failures has every reason to thank God for the success of the past and the promise of the future.

CHAPTER XXXIII.

THE GREEK CHURCH IN CHINA.

By Rev. O. Figourovsky.

IN complement to the report of last year mention might be made of the activity of the Russian Mission in Peking as follows:—There have been opened the new mission quarters in Changtefu in the province of Honan; in the towns, Tailin, Taolin and in the village Cianquegen in the province of Chihli. In Tientsin there was built a house for the church and school. Ignatius Shuang, one of the graduates of the Ecclesiastical Seminary, was appointed there as the catechizer.

The Mission also reports with gratitude the opening of the hermitage in the mountains near Peking, as the shelter for the old missioners, for which there was a great need. Then land was bought near one of the gates of Peking where the necessary buildings were erected. This will be used especially for preaching.

The translation commission continued to work as before under the presidency of the Chief of the Russian Mission. It printed the small pocket dictionary, which comprised 336 pages with 135 pages of index. Then they began to print the Commentary, etc.

The printing office continues to edit the journal of the Mission "The Chinese Good News," "Russo-Chino-English Calendar," "The Epistles of the Apostle Paul," "New edition of the Bible History," "Statistical description of the Chinese Empire," and so forth.

CHAPTER XXXIV.

ROMAN CATHOLIC MISSIONS IN CHINA.

NN. SS. Les Évèques et Vicaires Apostoliques.

(octobre 1910)

Evêché, Vicariat, Préfecture ou Mission	Nom européen	Titre
I. Missions Etrangères de Paris		
Mandchourie S.	Mgr Choulet Marie-Félix	Zéla
Mandchourie N.	Lalouyer Pierre-Marie	Raphanée
Se-tch'oan NW	Dunand Marie-Julien	Caloë
Se-tch'oan E	Chouvellon Célestin-Félix	Dansara
Se-tch'oan S	Chatagnon Marc	Chersonèse
	Fayolle Pierre-Marie	Lampas
Kien-tch'ang	de Guébriant J.-B. Marie	
Thibet	Giraudeau Pierre-Philippe	Tiniade
Yun-nan	de Gorostarzu Charles-Marie	Aila
	Excoffier Joseph-Claude	Metropolis
Koei-tcheou	Guichard François-Mathurin	Toron
	Seguin François-Lazare	Pinara
Koang-tong (Préf.)	Mérel Jean-Marie	Orcisto
Koang-si (Préf.)		
II. Franciscains.		
Hou-pé E	Mgr Gennaro Gratien	Jéricho
Hou-pé NW	Landi Fabien	Thénare
Hou-pé SW	Everaerts Modeste	Tadama
Chan-si S	Timmer Odoric	Drusipare
Chan-si N	Massi Eugène	Joppé
Hou-nan S	Mondaini Jean Pellerin	Sinao
Chan-tong N	Giesen Ephrem	Palto

Evêché, Vicariat, Préfecture ou Mission	Nom européen	Titre
Chan-tong E	Schang Césaire	Vaga
	Wittner Adéodat	Milet
Chen-si N	Maurice Gabriel	Lesbi
	III. Lazaristes.	
Tche-li N	Mgr Jarlin Stanislas	Farbeto
Tche-li W	Coqset Auguste	Cardique
Tche-li E	Geurts François	Rinocolura
Tche-li central	Fabrègues Joseph	Alali
Tché-kiang E	Reynaud Paul	Fussola
Tché-kiang W	Faveau Paul-Albert	Tamasse
Kiang-si N	Ferrant Paul (mort 5 nov. 1910)	Barbalissa
Kiang-si E	Vic Casimir	Metellopolis
Kiang-si S	Ciceri Nicolas	Dausara
	IV. Missions Étrangères de Milan.	
Ho-nan N	Mgr Menicatti Jean	Tanis
Ho-nan S	Cattaneo Ange	Hippus
Hong-kong	Pozzoni Dominique	Tavia
	V. Congrégation de Scheutvelt.	
Mongolie E	Mgr Abels Conrad	Lagania
Mongolie C	Van Aertselaer Jérôme	Zarai
Mongolie W	Bermyn Alphonse	Stratonicée
Kan-sou N	Otto Hubert	Assura
Kan-sou S (Préf.)	R.P. Terlaak Evrard	
I-li (Mission)	Steeneman Jean-Baptiste	
	VI. Dominicains.	
Amoy	Mgr Clemente Guttierez Isidore	Augilas
Fou-tcheou	Masot Salvador	Avara
Shikoku	R.P. Alvarez Joseph	
	VII. Jésuites.	
Tche-li SE	Mgr Maquet Henri	Amatonte
Kiang-nan	Paris Prosper	Silando

Evêché, Vicariat, Préfecture ou Mission	Nom européen	Titre
	VIII. Séminaire St Paul de Rome.	
Chen-si S	Mgr Passerini Pie-Joseph	Acanthe
	IX. Congrégation de Steyl.	
Chan-tong S	Mgr Henninghaus Augustin	Hypaepa
	X. Ordre de S. Augustin.	
Hou-nan N		
	XI. Congrégation de S. François-Xavier de Parme.	
Ho-nan W	R.P. Calza Aloysius	
Macao (Ev.)	Mgr de Azevedo e Castro Jean-Paulin	Macao

Vicariats apostoliques		Congrégations	Résidence centrale	Evêques	Prêtres européens	Prêtres indigènes	Chrétiens	Accroissement	Catéchumènes
PREMIÈRE RÉGION.									
Tche-li	N.	Lazaristes	Pé-king (10)	1	34	39	95 433	17 382	15 814
	Cent.	,,	Pao-ting (10)	1	10	26	72 531		10 000
	E.	,,	Yong-p'ing (10)	1	10	1	9 337	1 181	1 500
	W.	,,	Tchen-ting (10)	1	21	20	58 500	2 982	5 241
	S.E.	Jésuites	Hien hien (10)	1	54	26	74 338	5 707	12 005
Ho-nan	N.	M.E. Milan	Wei-hoei (10)	1	16	2	7 779	888	4 166
Mandchourie	S.	M.E. Paris	Moukden (09)	1	32	10	24 755	54	6 540
	N.	,,	Ki-rin (10)	1	26	11	22 493	2 629	
Mongolie	E.	M.E. Scheut	N.D. des Pins (10)	1	38	12	21 047	1 183	5 485
	Cent.	,,	Si-wan-tse (10)	1	41	23	27 960	2 185	4 657
	W.	,,	Eul-che-se-k'ing-ti (10)	1	44	1	15 106	1 210	7 351
DEUXIÈME RÉGION.									
Ili (Sin-kiang)	(m.)	M.E. Scheut	I-li (09)		5	0	300		
Kan-sou	N.	,,	Liang-tcheou (10)	1	18	1	3 083	164	268
	S. (P. A.)	,,	Tsin tcheou (10)		14	2	1 484	209	461
Chen-si	N.	Franciscains	Si-ngan (08)	1	17	28	25 116	724	4 627
	S.	M.E. Rome	Tch'eng-kou (07)	1	15	2	11 489		
Chan-si	N.	Franciscains	T'ai-yuen (10)	1	18	13	21 145	1 019	10 733
	S.	,,	Lou-ngan (10)	1	23	6	18 029	1 095	9 776
Chan-tong	N.	,,	Tsi-nan (09)	1	27	17	27 472	2 123	18 103
	E.	,,	Tche-fou (10)	2	45	5	9 111	77	12 800
	S.	M.E. Steyl	Yen-tcheou (10)	1	61	12	58 914	6 973	48 484

Vicariats apostoliques	Congrégations	Résidence centrale	Evêques	Prêtres européens	Prêtres indigènes	Chrétiens	Accroissement	Catéchumènes
TROISIÈME RÉGION.								
Ho-nan ..... W (P.A.)	M.E. Parme	Hiang-tch'eng. (10)		11		3 243	526	3 710
Ho-nan ..... S.	M.E. Milan	Nan-yang ..... (10)	1	18	11	16 828	1 383	10 390
Ho-nan ..... E.	Franciscains	Ou-tch'ang ... (10)	1	25	19	28 636	1 552	
Hou-pé..... N.W.	,,	Lao-ho-k'eou . (10)	1	17	13	20 006	724	
Hou-pé..... S.W.	,,	I-tch'ang ... . (10)	1			13 378	2 155	7 500
Hou-nan ..... N.	Augustiniens	Li-tcheou ..... (10)	1	23	2	3 779	351	4 635
Hou-nan ..... S.	Franciscains	Heng-tcheou... (10)	1	13	7	8 257	462	
Kiang-si ..... N.	Lazaristes	Kieou-kiang ... (10)	1	18	8	15 063	999	7 972
Kiang-si ..... E.	,,	Fou-tcheou ... (10)	1	23	10	21 091	2 011	5 790
Kiang-si ..... S.	,,	Ki-ngan ..... (10)	1	16	11	11 301	1 940	4 736
Tché-kiang ... E.	,,	Ning-po ..... (10)	1	14	4	19 422	1 460	3 348
Tché-kiang ... W.	,,	Hang-tcheou... (10)	1	8	8	10 318		1 660
Kiang-nan ...	Jésuites	Chang-hai ..... (10)	1	123	71	193 498	9 134	112 909
QUATRIÈME RÉGION.								
Koei-tcheou..	M.E. Paris	Koei-yang ..... (09)	2	51	15	28 409	1 340	15 583
Se-tch'oan N.	,,	Tch'eng-tou ... (10)	1	39	49	45 000	5 000	12 543
Se-tch'oan E.	,,	Tch'ong-k'ing. (10)	1	51	46	40 587	745	17 711
Se-tch'oan S.	,,	Sui-fou ..... (10)	2	47	15	30 618	835	8 852
Se-tch'oan Kien-tchang	,,	Ning-yuen	1					
Yun-nan	,,	Yun-nan-sen... (10)	2	31	15	12 234	310	15 200
Thibet	,,	Ta-tsien-lou ... (09)	1	21		2 417	132	600

Vicariats apostoliques	Congrégations	Résidence centrale	Evêques	Prêtres européens	Prêtres indigènes	Chrétiens	Accroissement	Catéchumènes
		CINQUIÈME RÉGION.						
Fou-tcheou	Dominicains.	Fou-tcheou (10)	1	37	23	48 821	639	11 289
Amoy (sans Formose).	,,	Amoy (10)	1	17	5	4 621	75	1 936
Hong-kong	M.E. Milan.	Hong-kong (10)	1	14	12	16 205	1360	1 000
Koang-tong(P.A.)	M.E. Paris	Canton (09)	1	70	22	59 684	667	
Koang-si(P.A.)	,,	Nan-ning (10)		27	4	4 449	172	1 194
Diocèse de Macao		Macao (09)	1	63	8	30 347	-1583(?)	1 799
Procures de diverses missions		(10)		27				
Cisterciens		(10)		7	5			

Résumé.

Vicariats apostoliques 41	47	Evêques 47	2078	Un pour 205 303 habitants
Préfectures ,, (P.A.) 4		Prêtres europ. 1 391		Un pour ... 621 chrétiens
Dioc. de Macao et Miss. d'Ili 2		,, indig. 640		(Un sur ..... 345 habitants)
		Chrétiens ..1 293 634		

APPENDIX I.

MEMORABLE DATES IN CHINESE MISSIONARY HISTORY:

A.D.	
68-81	Buddhism introduced.
505	Arrival of Nestorian missionaries. Tablet of Hsi-ngan-fu, unearthed in 1625, is dated 781.
1292	Arrival of the Roman Catholic, John Corvino.
1552	Death of Xavier.
1747	The Roman Catholics suffered severe persecutions.
1807	Robert Morrison landed in Canton. L. M. S. began work.
1814	New Testament translated. First Chinese baptized (Tsae-Ako).
1830	Arrival of first American missionaries, Bridgman and Abeel, (A. B. C. F. M.)
1842	Treaty of Nanking. Five ports opened. Soon occupied by 12 Missionary Societies.
1850	Tai P'ing Rebellion, 20 millions killed. (1850-1864).
1856	Second Anglo-Chinese War.
1860	Treaty of Tientsin.
1870	Tientsin Massacre (22 persons).
1874	First Anti-footbinding Society, Amoy. S. P. G. begins.
1876	Chefoo Convention.
1877	Shanghai Missionary Conference. Educational Association of China, formed at Tientsin.
1877–8	Great famine in Shansi and Shensi, 8 millions died.
1884–5	War with France.
1887	S. D K. founded (C. L. S.)
1890	2nd Decennial Conference at Shanghai.
1894	War between Japan and China.
1900	Boxer Uprising July 9th. Massacre at Tai-yuan-fu, Shansi.
1901	Abolition of Wenchang, reform of civil and military examinations. Colleges to be founded.
1903–4	War between Russia and Japan.
1907	Great Conference at Shanghai (Centenary celebration).
1910	First issue of China Mission Year-Book.

APPENDIX II.

LIST OF IMPORTANT EVENTS.

1910

June 3. Semi-Annual Meeting of International Institute, Shanghai.
Further unrest in Hunan.
4. 25th Anniversary of the Margaret Williamson Hospital in Shanghai.
Reported unrest in Nanking.
5. Opening of Nanyang Exposition at Nanking, the First Chinese National Exhibition.
6. Annual meeting of China Association.
7. Repeated demand for a Parliament.
Meeting of Shanghai Missionary Association. Paper on "Gleanings of the Year's Work" by Dr. MacGillivray.
9. Rumours concerning Japanese annexation of Korea.
11. Financial stringency in Hsuchoufu, Kiangsu.
12. Japan fighting with the aboriginal tribes of Formosa.
16. Calcutta merchants complain of Canton Opium Monopoly.
150 Delegates present memorial praying for early opening of Parliament.
18. Arrival of 14 Japanese business delegates to Shanghai.
19. Closing of Imperial University, Peking, on account of the Professors report of the insanitary condition of the building.
20. Death of Mrs. J. L Nevius at Chefoo.
14-23 World Missionary Conference at Edinburgh, Scotland.
23. Floods in Hunan
24. Threatening drought in Hongkong.
Opening of new Seamen's Institute at Hongkong.
Official troubles in the Kuangsi Province.
Changteh, Hunan, overwhelmed by floods from the Yuen River.
28 Closing graduating exercises at Fohtan College, Woosung.
July 1. Port Arthur opened as a Commercial Port.
2. Commencement Exercises of St. John's University, Jessfield.
Riots at Laiyang, Shantung, on account of taxes.
3. Opening of the Christian Headquarters at the Nanking Exhibition.
5. Opening of Dr. White's Bible Institute at Peitaiho.
Russo-Japanese Agreement.
Japanese little war in Formosa against the aborigines.
14. Fighting near Macao.—Pirates.
18. Opening of Nan-hsun Railway.

1910

July 23. Failure of four native Chinese banks in Shanghai, and grave financial crisis.

10th Month 1909, Memorial submitted by H.E. Wu Ting-fang for the removal of the queue.

Aug. 4. Anniversary meeting of the North China Tract Society.

5. United States Proposals for an Opium Conference.

6. Proposal to hold an International Opium Conference at the Hague.

9. Russo-Chinese Agreement in regard to the Sungari River, signed.

Blue book, issued by Hongkong Government in which the opium question is discussed.

10. Riots in Chinese Turkestan.

11. Floods in Japan.

Rebellion in Kuangsi on account of increased taxation.

15. Women's Conference at Kuling.

24. Tang Shou-chien, President of the Chekiang Railway Co., deprived of titles, etc.

29. Annexation of Korea by Japan.

Salt riots in Siningfu, Kansuh.

Death of the Grand Councillor and Grand Secretary, Lu Ch'uan-lin.

Sept. 2. Unrest in Hunan.

10. Visit of Mr. Jacob M. Dickinson, U. S. Secretary for War, to Shanghai.

14. First Diocesan Conference of the Anglican Church of China, held at Hongkong.

15. Arrival of 23 American business men representing the Associated Chambers of Commerce of the Pacific States, on a visit to China.

23-26. Conference on Bible Study in Shanghai, by Dr. W. W. White.

23. First meeting of the Senate of China in Peking.

26. The Han River in flood.

27. Edict punishing Viceroys and Governors of 8 provinces for carelessness in regard to opium suppression.

Oct. 1. Opening of Government General of Korea.

Appeal for funds for the Hongkong University.

Opening of the Kowloon-Canton Railway.

3. Shanghai Taotai cashiered, Ts'ai Nai-huang.

The Prince Regent opened the Senate, or Tze Chung Yuan.

4. Opening meeting of the 1910-1911 Session of the Shanghai Missionary Association. Paper read by Bishop Molony on the "Missionary's Spiritual Life."

5. Famine in Suchien, North Kiangsu. Floods and distress at Pochow.

1910

Oct. 6. Meeting of Soochow Missionary Association.
7. Petition for speedy opining of Parliament.
7. Farewell in Peking to H.E. Liu Yu-lin who leaves for London as Minister to the Court of St. James.
12. Closing of 9 banks in Peking on account of losses by speculation in rubber in Shanghai.
13. Rebellion in Yunnan.
A New Companies Bill introduced at the meeting of the Legislative Council in Hongkong.
Proclamation of Macao as a "Republican" colony of Portugal.
18-22. Chinese First National Athletic Sports held at the Industrial Exhibition at Nanking.
19. Bishop Montgomery, Secretary of the S. P. G. Mission, visits China.
20. H.E. Tang Shao-yi becomes President of the Yueh'uanpu.
Bank failures in Shanghai discussed in the Provincial Assembly at Nanking.
21. Farewell reception to Archdeacon and Mrs. Moule, who leave China after a service of fifty years.
Dispute between Russia and China as to the Sungari River Question.
Uneasiness in the Burmo-Chinese frontier
24. Chinese Navy Commissioner, Prince Tsai Hsun, visits Tokio, Japan.
Dinner given by Mr. Howard Richards of New York, in the Astor House, Shanghai, for the purpose of reading and discussing papers on "Chinese Weights and Measures."
First Meeting of the National Agricultural Association in Nanking.
26. Duke Tsai Tse, President of the Ministry of Finance, introduces the first Budget in the National Assembly.
29. Bubonic plague breaks out in Shanghai.
30. Edict authorising the loan from America of $ 50,000,000 G. for Manchurian industries and currency reform.
Death of Right Reverend Arthur Beresford Turner, D.D., Bishop of Korea.
31. Yellow River overflows its banks.
Nov. 4. Edict announcing the grant of a Parliament in three years' time.
9. Retirement of Sir Pelham Warren, H.B.M's Consul-General in Shanghai.
11. Riots in Shanghai on account of plague measures.
Chinese Loan Agreement by which British, French, German and American financial groups have equal participation in loans.

1910

Nov. 13. Reception to Dr. Richard in Shansi—end of the 10 years' Agreement.

18. Annual Meeting of the Chinese Tract Society.
Famine in Northern Anhui and Northern Kiangsu, begins to be serious.

25. The National Assembly adopted a resolution in favour of the most complete anti-opium measures.

Dec. 6. First Section of Canton-Kowloon Railway opened.

7-12. National Convention of the Evangelistic Association of China at Hankow.

8-23. Annual Meeting of the Christian Literature Society, Shanghai.

12. A Central China Famine Relief Committee organized in Shanghai for relief of distress in North Anhui and North Kiangsu.

1911

Jan. 9. A few plague cases at Changchun, Kirin and Moukden.

13. Dr. Mesny died of plague.

19. Pukou to Linhwaikuan Railway opened.

22. Riot at Hankow.

25. Dr. Jackson died of plague at Moukden.

Feb. 17. Russia begins putting pressure on China in Mongolia.

Mar. 1. Nanking Provincial Assembly extra session.

16. Death of Dr. D. L. Anderson, President of Soochow University.

18. Great decrease of plague at Chefoo.

26. Russian ultimatum to China, reply demanded in 3 days. About this time Britain occupies Pienma on the boundary of Yunnan and Burma, and a diplomatic Controversy arose. Plague in Manchuria nearly stamped out.

30. Licensed Gambling evil abolished in Canton.

April 4. International Plague Conference opened at Moukden.

APPENDIX III.

OBITUARIES.

Rev. David L. Anderson, D.D., was a native of Georgia, U.S.A. He was educated at Washington College, Virginia, and after graduation was for a while on the staff of the "Atlanta Constitution." Later he entered the ministry of the Methodist Episcopal Church, South, and in 1882 came to China as a missionary. With the exception of about a year in Nansiang, Dr. Anderson's life was spent in Soochow where he was Presiding Elder of the Soochow District. The first eleven years of his ministry was spent largely in evangelistic work, but the main work of his life was the establishment and development of the Soochow University. "All who came in contact with Dr. Anderson were impressed by his power; his physical power, mental power and spiritual power—he was truly, in every sense, a powerful man. His patience was almost infinite, his courage indomitable, and his faith unswerving. His ideals were of the highest, and the plans for his work, always laid in accordance with these ideals, were carried out unfalteringly. A man of quiet dignity, wonderful gentleness and a great heart, he will be sorely missed, not only in his own mission, but throughout China and among the churches in America." His death from pneumonia on March 16, 1910 "closed the earthly labours of one of the best known educators in Central China."

In Rev. E. J. Carson, B.A., B.D., the Canadian Methodist Mission in Szechuen had received a remarkable man, physically and mentally. He was a born leader as well as an untiring worker. During 1909 he had filled the position of Secretary of the West China Missions Advisory Board and of the Church Union Committee. For some time he was acting President of the Union University at

Chentu, where his exactitude in knowledge combined with energy and despatch won for him the high esteem of his fellow-workers. Later he was sent to Chungking to take charge of the seven out-stations formerly worked by the L. M. S. After a successful visit to the different stations he had returned to Chungking full of zeal for a coming campaign in the fall. Shortly after his arrival, however, he took ill, and in less than a fortnight died from typhus fever, June 14, 1910, at the age of 31 years.

Rev. W. J. Doherty was born in Londonderry, Ireland in 1868. After a course of study in Magee College, Londonderry, Mr. Doherty came out to China as a member of the China Inland Mission, arriving in 1894. After a brief stay at Ganking, he was stationed at Ninghai for two years. Then he moved on to Tientai where he spent several years mostly in evangelistic work. During the Boxer trouble he had to remove to Ningpo, and as he was suffering from malaria it was thought best that he should go on furlough. In 1902 he returned and was appointed to Sinchanghsien. Shortly after he married Miss B. M. Davidge of the C. I. M. In 1907 he was a delegate to the Centenary Conference and was appointed one of the Recording Secretaries, and, as in all his work, he carried through the duties involved with strenuous efficiency. After his return from furlough in 1908, Mr. Doherty went down to Hangchow to superintend the erection of the buildings for the C. I. M. Chekiang Bible Training Institute, of which he had been appointed Principal. All during his missionary life and even while on furlough he was an indefatigable worker, and after this further season of working at high pressure he collapsed under an attack of diptheria followed by a severe hæmorrhage. After an illness of five months and half, he died at Hangchow, July 5, 1910.

Mrs. John Fryer was born in Erie County, New York State, April 22, 1847. Filled with a great desire for an education, she determined to support herself by teaching

and by that means was enabled to attend Griffith Institute, Springville, New York, and afterwards Alfred University from which she graduated with a degree of Master of Arts. For some years she was a professor in this University until 1879 when she came out as a teacher to Shanghai, China, under the Seventh Day Baptist Mission Board. Here she labored faithfully establishing schools and visiting homes although always suffering from the effects of the climate. Everywhere she won the love and esteem of the Chinese among whom she worked. On the 6th of June, 1882, she became the wife of Dr. John Fryer of Shanghai. While in Shanghai she was also interested in the Women's Christian Temperance Union as well as in every good cause. Dr. Fryer is professor of the Department of Oriental languages and Literatures in the State University at Berkeley, California, and there Mrs. Fryer has ever proved a real friend to the work of the college, especially the Y. W. C. A. Her death on May 10, 1910 from angina pectoris, is deeply mourned by many both in China and America.

Dr. Arthur C. Jackson at the early age of fourteen years decided to be a missionary, and in all his preparatory work kept this object prominently before him. He graduated from Cambridge taking high honours in science, and later obtained a Medical degree from the same University. Then he studied at the Liverpool School of Tropical Medicine and took the diploma. He had also rich practical experience in hospital work at home. In November, 1910, he arrived in Moukden as a medical missionary appointed by the United Free Church of Scotland. When plague broke out, Dr. Jackson promptly volunteered for the work at that station. In the last train-load of coolies leaving Moukden, two had died of plague and the train was returned, and so over four hundred and seventy contact cases were thrown on the authorities of Moukden to be housed and cared for. The only available place was some Chinese inns near the station. Dr. Jackson undertook the

work of separating the immediate contacts, hoping thus to save some from death. For a week he laboured hard getting things in order, but the inspection of the infected inns had done its work and on Wednesday, the 25th, he succumbed to the disease himself.

The memorial service held a week after his death at the British Consulate-General was attended by the Viceroy and all the leading officials of Moukden, besides almost the entire foreign community, and His Excellency spoke words of the deepest sympathy.

He was twenty-six years of age, and unmarried. During his short stay, his Christian character, his missionary zeal, his strong personality, his professional skill and his thorough manliness had gained for him the admiration of all with whom he came in contact. It will be hard to adequately fill his place in the mission to which he belonged, but yet it may be that the giving of himself so freely for the Chinese will do more for the spread of the Christianity he came to proclaim than would many years of active service.

His mother donated to the Moukden Medical College the Taels 10,000 which the Chinese government had given the relatives as some acknowledgment of Dr. Jackson's sacrifice of his life in behalf of the Chinese.

Rev. D. Maciver, M.A., a native of the highlands of Scotland, was educated at Aberdeen, and immediately after his graduation came out to take up missionary work in the English Presbyterian Mission at Wukingfu, South China, in 1879. His fondness for languages enabled him to learn Chinese rapidly, and also to succeed in accomplishing a very great service to the missionary body of the region in which he labored by compiling a dictionary in the Hakka dialect. Most of the work in connection with this was done during free hours, for until towards the last he was a zealous evangelist. As a pioneer in the field he was greatly interested in all forms of development of the church, from

elementary schools to the teaching and training of evangelists. But the burdens which he took upon himself were too great for his physical strength and when he went home his health was greatly undermined. At the end of sixteen months he passed away in June, 1910.

Mrs. J. L. Nevius sailed with her husband for China over 57 years ago, under appointment of the Presbyterian Board. They were first stationed at Ningpo but Mrs. Nevius' health failed and she had to return to New York. When she came back in 1859, they went to Hangchow, but soon had to return to Ningpo. The years from 1861-1872 were spent in the north at Tengchow. Afterwards Mr. and Mrs. Nevius removed to Chefoo, where they spent the remainder of their lives. When her husband died, Mrs. Nevius had a very severe illness and had to leave for California. There she wrote a life of Dr. Nevius. During her life in China she spent much time in writing and translating books. Her last years she spent at Chefoo where she died, June 19, 1910.

Dr. J. A. Otte of the American Reformed Church Mission, was born in Flushing, Netherlands, August 11, 1861. Moving with his parents when a child to America, he was educated there, first at Hope College, Holland, Michigan, and later at the University of Michigan at Ann Arbor. Subsequently he took a course in Europe and won high esteem for his skill and learning. In 1888 he came out to China, and here he spent some twenty years in devoted service to the Chinese. During his seven years at Siokhe, he was successful in building Neerbosch Hospital. Since 1896 he was stationed at Amoy where he leaves as a result of his labours two hospitals, Hope Hospital for men and Wilhelmina Hospital for women. Besides administering to the bodily needs of the many patients of his hospitals, he was ever keen on maintaining the evangelistic part of medical work. Being a fearless Christian soldier,

he did not hesitate when called to the bedside of a plague-stricken patient. He himself contracted the disease, and it was to this he succumbed on April 14, 1910.

Rev. Wm. Riddel, M.A., M.D., was an Aberdonian, born on the 5th March, 1853, in Cushnie. In 1874, he graduated from the University of Aberdeen with the degree of M.A. and with the reputation of being "an able man, an excellent student, an incessant worker." In 1877, he returned to Aberdeen to study theology and medicine. In addition he took charge of a Mission at Shuttle Lane. In 1881, fully qualified as a clergyman and physician, he sailed for China to join Mr. MacIver in the Hakka Mission of the Presbyterian Church of England. During a period of about twenty-six years he gave himself in devoted service to his mission. "To the ministerial, medical and educational aspects of the work he gave his attention and time ungrudgingly." During the latter part of his career he was engaged principally in hospital work, where he not only cared for the sick, but gave his assistants a course of theoretical and practical training, and also ministered to the spiritual needs of all by teaching Christianity and preaching the Gospel. One of his hobbies was cartography, and in this connection he has rendered valuable service in his series of maps of Swatow and the neighbouring counties. Towards the close of 1910, he contracted typhoid, and not being very robust at the time he soon succumbed, deeply regretted by his colleagues who just three months previous had mourned the death of his fellow-student and fellow-worker, Mr. MacIver.

Rev. Thomas Gunn Selby, a well-known Wesleyan minister, was the son of a Nottingham lace manufacturer. He became a Wesleyan minister tn 1867, and in 1868 came out to China to work in the Canton province. During his twelve years of service here he penetrated further into the country than any European had been before, and for over

two years did not see a white man. When he returned to England, Mr. Selby was for six years in Liverpool. He then spent three years at Greenock, and was afterwards in charge of the Wesleyan church at Peckham-rye. In December, 1910, at the age of 70 years, he passed away at his home, Basil House, Bromley, Kent. He was the author of several books, including two on China. For twenty-five years he had been a member of the Executive of the Anti-Opium Society, and was largely interested in temperance work.

The Rev. C. A. Stanley, D.D., of the American Board Mission, was born in Ohio, June 24, 1835. In 1858 he graduated from Marietta College, and in 1861 from Lane Theological Seminary. The following year Mr. and Mrs. Stanley came out to China and after a short stay in Shanghai went on to Tientsin in 1863. When they arrived in Tientsin, mission work was in its infancy, and Dr. Stanley, therefore, was one of the pioneers in all the manifold forms of work in the city and its neighbourhood. He was always deeply interested in Temperance work and was one of the founders of the Temperance Society in Tientsin. He was also one of the founders of the Union Church, where his steadfastness, zeal, and earnest, Christian life proved of untold blessing to those who came under his influence. He was always a faithful and conscientious worker, and for forty-seven years he gave of himself freely that the people of China might in some measure learn of the knowledge of the God and Father of our Lord and Saviour Jesus Christ. For many years Dr. Stanley had also been correspondent of the "North-China Daily News." On account of failing health, he returned to America early in 1910, and on November 10, after a brief illness he passed away at the home of his daughter at Winthrop, near Boston, U.S.A.

OBITUARY NOTICES.

At Kiehsin, Shansi, Miss B. J. L. Reynolds, C. I. M., from typhus fever.
At Paoning, May 16th, 1910, Miss C. M. Biggs, C. I. M., from Typhus fever.
At Haishan, Laohokow, 5th July, 1910, Mrs. R. W. Kennet, C. I. M., (nee Edith Agnes Rodger), of heart failure, aged 37 years.
At Taimingfu, Chihli, 9th July, 1910, Miss Hattie Lang, S. C. M., of hemorrhagic small-pox.
At St. Andrew's Chaplaincy, Shanghai, Sept., 1910, Rev. Walter C. Taylor, C. I. M., of dysentery.
At Omaha, Nebraska, August 27th, 1910, Miss Lillis Crummer, A. C. M., Shanghai.
At Nagasaki, September 19th, 1910, Rev. Wm. H. Standring, A. C. M., Soochow, of typhoid fever.
At Hankow, 9th October, 1910, Marianne, the beloved wife of Rev. Arthur Bonsey, L. M. S.
At Shanghai, 26th October, 1910, A. O. Loosley, C. I. M., Tientai.
At Ichang, 22nd November, 1910, from cholera Nurse Minnie Bere, D. C. S.
At Weihweifu, Honan, December 10, 1910, Millicent Beatrice, the beloved wife of Rev. H. M. Clark, C. P. M.
At Chungking, December 13th, 1910, Lucy Wood, the beloved wife of Rev. B. F. Lawrence, M. E. M
At Yingchowfu, January 17th, 1911, Mrs. H. S. Ferguson, C. I. M.
At Vancouver, December 25th, 1910, Rev. Alexander Kenmure (Pastor of St. Paul's Pres. Church), formerly Agent of the B. and F. Bible Society of China and Korea.
At Swatow, January 27th, 1911, Miss Myra F. Weld, Q. B. F. M. S. of typhoid.
At Shanghai, March 9th, 1911, Mr. G. J. Marshall, C. I. M.
At Shanghai, November, 17th, 1910, Rev. C. G. Lewis, C. I. M.

APPENDIX IV.

LIST OF ARTICLES ON CHINA IN CURRENT MAGAZINES

America in China, by Thomas F. Millard, in "The World's Chinese Students' Journal," Nov. 1910.

American Policy in Manchuria, by Britannicus, in "North Amer. Rev." Sept. 1910.

Asia for the Japanese, by Saint Nihal Singh in "Contemp. Rev." September 1910.

Buddhism and the Relics of Buddha, by Rev. E. M. Wherry, D.D., in "Miss. Review of the World," Sept. 1910.

Changsha Riots. The, Before and After, by Miss I. A. Robson, in "Miss. Rev. of the World," Oct. 1910.

China and the United States, by Dr. D llon in "Contemp. Rev."

China: Its Age and Youth, by Mr. T. Z. Tyau, in "The World's Chinese Students' Journal," July 1910.

China of To-day, by C. C. Lu, in "The World's Chinese Students' Journal," March 1911.

China's Need of Industrial Education, by Miss Ruby Sia, in "The World's Chinese Students' Journal," July 1910.

Chinese Benevolent Institutions in Theory and Practice, by Rev. T. J. Preston, in "China," for July 1910.

Chinese Buddhism and Buddhist China, by Rev. H. Hackmann, in "The Chinese Recorder," Dec. 1910.

Chinese and the Comet, by D. MacGillivray, in the "Cont. Review," for Oct. 1910.

Chinese Diplomacy, by Woo Chia Nung, in "The World's Chinese Students' Journal," July 1910.

Chinese Mission Work in Hawaii, by Rev. E. W. Thwing, in "Missionary Review of the World," July 1910.

Chinese Students as Messengers of Peace, by Liu Ngau Chang, in "The World's Chinese Students's Journal," Jan. 1911.

Christian Work for Chinese in America, by Mrs. Stephen Baldwin, in "Miss. Rev. of the World," Feb. 1911.

Constitution Building in China, a series of articles in "The North-China Daily New," beginning July 11, 1910.

Development of the Chinese Christian Church, by Rev. Charles E. Ewing, in "The Chinese Recorder" for November 1910.

Ding, the Apostle of Shantung, by Rev. C. E. Scott, in "Miss. Rev. of the World," Feb. 1911.

Door of Hope. The Children's, by Miss E. Abercrombie, in "Woman's Work in the Far East," June 1910.

Education in China, being an address by Mr. E S. Ling in Foochow College, in "North-China Daily News," Nov. 19. Also article on Nov. 19.

Educational Conquest of China, by W. E. Soothill, in "Contemp. Rev." Oct. 1910.

Educational Work in China, by Professor E. D. Burton, in "The World's Chinese Students' Journal," July 1910.

Famine in China, Miss Jean Carter Cochran, in "Miss. Rev. of the World," Feb. 1911.

Future of the Mission School in China, by Rev. A. J. Bowen, in "The Chinese Recorder," January 1910.

Game. The Big, of Western China, by F. Kringdon Ward, in "National Review," Shanghai.

General Survey of Events in China, by Rev D. MacGillivray, D.D., in "Miss. Rev. of the World," June 1910.

Hinterland of China, by Rev. E. Amundsen, in "The Chinese Recorder," Sept. 1910.

Hongkong University, by H.E. Sir Frederick Lugard, K.C.M.G., C.B., D.S.O., in "The Nineteenth Century." Oct. 1910

Indemnities. The Case for, by J. Archibard, "Recorder," Nov. 1910.

Indo-China. An Appeal for, by J. H. Freeman, "Recorder," Aug. 1910.

Islam in China, by Rev. G. H Bondfield, in "The Bible in the World," January 1911.

Japanese in Korea, by Arthur Judson Brown in "The Outlook," Nov. 1910

Literature in China. Problems of, by J. C. Garritt, in "Recorder," Sept. 1910.

Literature. The Use of the Christian Scholar in, by W. E. Soothill, in "Recorder," May 1910.

Literary Work. How may the Christian Church secure the services of accomplished Chinese Scholars, by Evan Morgan, in "Recorder," May 1910.

Mangolia. A Neglected Mission Field, by Rev. G. H. Bondfield, in "The Bible in the World," Oct. and Nov. 1910.

Nanyang Exposition. The, by K. P. Chen, B.S., in "The World's Chinese Students' Journal," Sept. 1910.

Need for Trained Native Helpers in China. The, by John A. Anderson, M.D., "The Missionary Review of the World," July 1910.

One Need of the Hour and How to Meet it, by Mrs. C. Goodrich, in "Woman's Work in the Far East," Sept. 1910.

Opium Question, in "North-China Daily News," June 14, 1910.

Patriarchal System in China, Its relation to adoption, by Ivan Chen, in "China," July 1910.

Policy of the Dalai Lama, by Sven Hedin, in "Contemp. Rev." August 1910.

Problem of the Students in Manchuria, by Rev. F. W. S. O'Neill, in "Miss. Rev. of the World," Feb. 1911.

Recent Revivals in China, by W. N. Brewster, D.D., in "Miss. Rev. of the World," Feb. 1911. (Reprint from Year Book for 1910.)

Relation of America to the Far East, in "The World's Chinese Students' Journal," July 1910.

Reorganization of the Chinese Navy, by Cheng Chang Lu, in "The World's Chinese Students' Journal," Nov. 1910.

Schools and Colleges as a Factor in Evangelistic Work, by Rev. L. B. Ridgely, in the "Chinese Recorder," Jan. 1910.

Unity. The Next Step in Church, by Charles George Sparham, in "Recorder," Feb. 1910.

Vast Unoccupied Field. An appeal for Indo-China, by Rev. J. H. Freeman, in "The Chinese Recorder," Aug. 1910.

Washington and Peking against St. Petersburg and Tokio, by Dr. E. J. Dillon, in "Contemp. Rev." August 1910.

Wild Life in China, a long series, in "National Review," Shanghai.

Woman's Life in China, by M. E. Ritzman, in "Miss. Rev. of the World," Feb. 1911.

Women's Education a Factor in the Unstayable Progress of China, by Miss A. E. Paddock, in "The World's Chinese Students' Journal," July 1910.

APPENDIX V.

LIST OF NEW BOOKS.

Allen, C. W.	Our Entry into Hunan.	Kelly & Walsh. $1.90
Amundsen, Edward, F.R.G.S.	In the Land of the Lamas. The Story of Trashilhamo, a Tibetan Lassie.	Marshall Brothers, Ltd., London. 3s. 6d.
Blacker, J. F.	Chats on Oriental China.	Kelly & Walsh. $4.50
Blake, Sir Henry A.	China.	Do. 4.50
Blakeslee, George H.	China and The Far East.	Thomas Y. Crowell & Co., New York. $2.00
Bland, J. O. P., and Backhouse, E.	China Under the Empress Dowager, being a record founded on the diary of Ching Shan.	Published by Mr. Heinemann.
Bland, J. O. P.	Houseboat Days in China.	Kelly & Walsh. $7.50
Broomhall, Marshall.	Islam in China.	Morgan & Scott. 7/6 net.
Hoëbel.	China, New Map Scale 1:4,500,000.	Max Nössler, Bremen & Shanghai.
Cornaby, W. A.	The Call of Cathay.	The Wesleyan Methodist Society London. 1s. 6d. net.
Davis, G. T. B.	Korea for Christ.	Fleming H. Revell. $0.25
De Groot, J. J. M., Ph.D.	The Religion of the Chinese.	Macmillan Co., Ltd.
Graybill, H. B.	The Educational Reform in China.	Kelly & Walsh. 2.00
Hackmann, H.	Buddhism as a Religion. Its historical development and its present conditions.	Probsthain & Co., 14, Great Russell St., London, W.C.

Hirth, F., Ph.D.	Text-book of Documentary Chinese.	Statistical Dept. of Customs, Shanghai.
Hooker, Mary.	Behind the Scenes in Peking, being experiences during the Siege of the Legations.	John Murray, London.
Johnston, R. F.	Lion and Dragon in Northern China.	John Murray.
Kennedy, J. M.	The Religions and Philosophies of the East.	T. Werner Laurie, London.
Kent. P. H.	Railway Enterprise in China.	Edward Arnold, London.
Liddell, T. Hodgson.	China, its Marvel and Mystery.	Kelly & Walsh. $16.00
Phillips, H.	List of the Higher Metropolitan and Provincial Authorities of China. (New edition).	Do. 5.00
Little, Archibald.	Gleanings from Fifty Years in China.	Sampson, Low Marston & Co., Ld., London.
Little, Archibald.	Across Yunnan.	Sampson Low. 3s. 6d.
Macgowan, Rev. J., D.D.	Chinese Folk-lore Tales.	Macmillan & Co., Ld.
MacGillivray, Rev. D., D.D.	China Mission Year Book, for 1910.	C. L. S. Cloth $2.00 Paper $1.50
Montgomery, Helen Barrett.	Western Women in Eastern Lands.	Macmillan & Co. 0.50
Morse, H. B.	The International Relations of the Chinese Empire; The Period of Conflict, 1834-1860.	Kelly & Walsh. 10.00
Norris, H. L.	Chinaside.	Do. 1.20
Parker, E. H.	Studies in Chinese Religion.	E. P. Dutton & Co., New York $3.00
Pitman, Norman Hinsdale.	Chinese Fairy Stories.	Thomas Y. Crowell & Co., New York
		Presbyterian Mission Press, Shanghai. $2.50
Pollard, Samuel.	Tight Corners in China.	Andrew Crombie, London. 1s. net.

Richard, Dr. Timothy.	The New Testament of Higher Buddhism.	Messrs. T. & T. Clark, Edin.	
Roe, A. S.	China as I saw it: A Woman's Letters from the Celestial Empire.	Hutchinson & Co.	
Soothill, W. E.	Analects of Confucius, translation, notes, &c.	Shanghai.	
Thomson, J. S.	The Chinese.	Laurie.	6s.
Walshe, W. Gilbert, M. A.	Confucius and Confucianism.	Kelly & Walsh.	$1.00
Webster, Rev. F. S.	A Visit to China's Missions.	Elliot Stock & Co., London.	0.75
Wing, Yung, A.B., LL.D.	My Life in China and America.	Henry Holt & Co., New York.	

GUIDE BOOKS.

Canton—A series of 12 Photographic Views of the Principal Streets of Canton.		Kelly & Walsh.	Mex. $1.00
Hangchow—"The City of Heaven," With a Brief Historical Sketch of Soochow "The Beautiful."	Cloud, F. D.	Do.	2.00
Hongkong—An Album of Views of Hongkong.		Do.	2.00
Hongkong. Kelly & Walsh's Handbook of,			2.00
Hongkong to Canton by the Pearl River. A book for the globe-trotter.	Lloyd, Capt. C. V.	Do.	1.90
Kuling. Glimpses of, a Souvenir of Lushan.	Woodbridge, J. W.	Do.	.60
Macao, the Holy City: The Gem of the Orient.	Ball, J. Dyer.	Do.	2.00
Mohkanshan—A Handbook of Information.		Do.	.50
Nanking. Guide to,	By students of University of Nanking.		.50

Nanking, the old Southern Capital.	Kennelly, Rev. M.		
Peking. The Imperial City of China. (Portfolio of views.)		Kelly & Walsh.	$100.00
Shanghai: A handbook for travellers and residents.	Darwent, Rev. C. E., M.A.	Do.	2.50
Shantung. The Province of,	O'Sullivan, M.	Do.	.50
"Beautiful Soo," Soochow, Kiangsu.	DuBose, Rev. H. C., D.D.	Do.	
Swatow to Canton Overland.	Giles, H. A.	Do.	1.00
Tientsin. Map and Short description of,	Drake, Noah Field.	Do.	1.75
Weihaiwei—a descriptive Guide and handbook with maps, etc.	Bruce Mitford, C. E.	Do.	1.00
Western China. The Provinces of, Described.	Pruen, Mrs.	Do.	4.00
Yangtsze. Up the,	Parker, E. H.	Do.	5.00
Yunnan. The Province of, From Talifu-Shanghai.			.75

GENERAL GUIDES.

Bartholomew, J. G.	Atlas for China, Japan and the Straits Settlements.	Kelly & Walsh.	$1.00
Fischer, Emil S.	Overland from the Far East to Europe via the Trans-Siberian Railway.	Do.	1 75
Plate, A. G.	A Cruise through Eastern Seas. A Traveller's Guide to the Seaports and principal cities of the East.	Do.	4.50
Richard, Père L.	A comprehensive Geography of the Chinese Empire and its Dependencies. Translated from the French by Père M. Kennelly.	Do.	5.50

APPENDIX VI.

TEN BEST BOOKS FOR MISSIONARIES IN CHINA.

Dr. James Denney of the United Free Church College, Glasgow, being invited by the Editor to name ten theological books published in Great Britain within the last five years which would be "not merely informing, but stimulating, suggestive, and, thought-producing," replied as follows :

"One man's meat is another man's poison, in books even more than in ordinary victuals, but perhaps your readers would get their profit out of the following. They are in no particular order, but that in which they occurred to me.

Forsyth's Person and Work of Christ.
Gwatkin's The Knowledge of God.
Burkitt's Gospel History and its Transmission.
Lindsay's History of the Reformation.
Otto's Materialism and Religion. (This is a German book translated, but a really remarkable and valuable work.)
Orr's Image of God in Man.
Cairns's Christianity in the Modern World.
Garvie's Studies in the Inner Life of Jesus.
Macgregor's Jesus, The Son of God.
Cambridge Biblical Essays, edited by Dr. Swete.

If you have to omit Otto, you might put in E. F. Scott's The Fourth Gospel."

(Of course several of Dr. Denney's own books are worthy of ranking among the first ten.)

Professor Shailer Mathews kindly names the following eleven American books, of a similar sort :—

Brown: Christian Theology in Outline.
King, H. C.: Rational Living.
James: Varieties of Christian Experience.
Ames: The Psychology of Christian Experience.

Gould: Biblical Theology of the New Testament.
Rauschenbusch: Christianity and the Social Crisis.
Peabody: Jesus Christ and the Social Question.
Breasted: History of Egypt.
Clark: The Christian Doctrine of God.
Moore: The New Testament in the Christian Church.
Mathews: The Gospel and the Modern Man.

NOTE:—In connection with this subject, the Christian Literature Society has added over one hundred of the best books to its library this year. All missionaries are welcome to come and make use of them when in town, but no books can be loaned out.

APPENDIX VII.

SUMMER RESORTS.

(See paper by G. G. Warren, on Use and Abuse of S. R. "Recorder," July, 1910.)

KULING.

Kuling is situated in the Lü Shan, some fifteen miles south of Kiukiang, at an elevation of about 3,500 feet above sea level.

The climate is temperate showing a maximum of about 76 and 78 degrees for July and August. In summer the air is wonderfully fresh and life-giving although the sudden descent of clouds sometimes causes dampness.

The Kuling Estate is situated in one of the highest and best watered valleys of the Lü Shan. It is quite near to the famous high ridge, the Ox Range.

Within the valley there are now 251 houses, nearly all being built of well-dressed stone, which is quarried in the immediate vicinity. The majority of these houses are good-sized bungalows, but there are also some very handsome larger buildings; most conspicuous being the fine large school premises erected by the China Inland Mission. In the centre of the valley near the stream, stands the Church, and not far from it is the Estate Office and Manager's residence.

For the convenience of visitors there is a post-office, a telegraph office, money exchange, chairs and coolies. There are two or three shops kept open during the season, where foreign stores, butcher's meat, general provisions, etc., may be obtained. There are also carpenters, zinc workers, laundrymen, etc.

Messrs. Weeks & Co., Limited, have recently purchased a large house and mean to convert it into a store. Messrs.

J. L. Duff & Co., have also built a large store opposite the Estate Office where almost anything may be had.

A Maloo has been constructed from Kiukiang to the Foot Hills (Lien Hwa Tung).

MOKANSHAN

Since the opening of the railway line between Shanghai and Hangchow, the beautiful summer resort of Mokanshan is not much more than a journey of twenty-four hours from Shanghai. After a short boat trip from Hangchow to Sanjaopoo, the journey continues across about five miles of plain, over a pleasant valley, up a great series of steps until at last Mokanshan is reached.

The range of hills surrounding this ideal summer resort is well covered with verdure and foliage, including bamboos, maple, mimosa, pines, etc.

One of the chief attractions to Mokanshan is the large number of springs of crystal-clear water, perfectly pure and almost ice-cold.

Last year there were at least one hundred foreign houses of every variety of architecture and detail. A number of the foreigners have formed the Mokanshan Summer Resort Association which has done a great deal to secure good government, to facilitate communications, and to make public improvements, so that there is a Post-office, a Telegraph office and a telephone as well as public recreation grounds, public bathing pond, stores for provisions, Library, etc., for the use of the community. A commodious and comfortable Union Church in the charge of the Church Committee is situated in a central location, accessible to all parts of the mountain.

KULIANG

Kuliang is situated nearly nine miles east of Foochow. It requires about four hours to make the journey from Nantai (South Side) to the summit of the mountain.

All around Kuliang the scenery is grand and inspiring. Everywhere there are hills and mountains, while to the East lies the ocean and to the West the fertile Foochow plain encompassed by the mountains still further westward.

To the delights of the scenery, may be added the delights of the climate. The highest temperature in July is about 83 degrees and in August 85 degrees. The temperature may vary during the day and according to location, but hardly anywhere more than ten degrees from morning to evening.

As it is near Foochow, in easy reach of all supplies, and is free from all taxes, Kuliang affords a very inexpensive as well as beautiful resort for the summer visitor. Stores with provisions are also built on the mountain.

At present there are some ninety houses owned by foreigners. To provide for social and literary entertainments, these foreigners have organized the Kuliang Union to which all are eligible as members on the payment of 50 cents when joining. This Union provides lectures, concerts and other social functions as well as the annual picnic.

Tennis courts, etc., provide means for the physical development of the missionaries while the various meetings during Convention week and afterwards afford the spiritual uplift necessary for the most effectual work during the winter months.

CHIKUNGSHAN.

Chikungshan has an altitude of about 2,500 feet above sea level. The temperature is said to be drier than that of Kuling and cool enough to be enjoyable even in the hottest days. One will always feel the need of covering in the night.

There are now 33 houses in the Mission Valley and nearly that number in the Business Valley. There is one

church with a seating capacity of about 300 people, and a post-office open during the season. A park and recreation ground is being fixed up, and a large bathing pool built. There is plenty of water (spring water) even during the most protracted drought. Fairly good roads are already constructed and the sloughs are now nearly all drained out. The lots in the Mission Valley are nearly all taken up, but some lots are still left and some might possibly be divided.

There is an organization, composed of all the lot-holders, governing the estate. There is also stationed a small Chinese magistrate with a few soldiers for the protection of both valleys. The business people are not permitted to live in the Mission Valley. They occupy the greater half of the mountain which has been set apart for them by special arrangement with the Chinese authorities. Any missionary may live in the Business Valley if he wishes, provided he subscribes to the regulations thereof.

Chikungshan is situated on the border between Hupeh and Honan. The Hankow-Peking Railway takes one right to the foot of the mountain at a station called Sintien, about 5½ hours ride from Hankow. The mountain is ascended by carriers in an hour and half or even less.

CHEFOO.

The Report for 1909-10 of "A Missionary Home in North China" will be welcomed by the many missionaries and others who have been privileged to spend a time of rest and refreshment in that delightful sanatorium. Under the able superintendence of Mr. and Mrs. Stooke, the Home has become more and more popular, and it has, in consequence become increasingly difficult to accommodate the many persons who desire to spend a holiday there. Since the Home was opened in April 1906, about 550 people have made use of it, the majority of whom have been greatly

benefited in every way. The year was a prosperous one, from a financial point of view, the debt of $3,500 (Mex.) having been reduced by $1,000. The photographs of the Home show how delightfully it is situated on the sea-shore at Chefoo.

PEITAIHO

Peitaiho is a sea-shore resort situated on the coast of Chihli Province some twenty miles south of Shanhaikwan, about 150 miles north-east from Tientsin. The shore varies: in some places there are beaches; at other points, the rocks rise abruptly from the water's edge. The hills are near; and most of the summer cottages are situated where the height is sufficient to give a wide expanse of outlook over sea and land. These cottages are scattered along the shore for a distance aggregating about four miles, but there are three localities where the superior advantages have resulted in the closer grouping of residents. One of these is called West End: most of the residences there are more expensively constructed than at other points, and are occupied largely by business men's families from Tientsin. Another, East Cliff, has about fifteen houses, nearly all owned by missionaries from Peking and the interior. The central section, Rocky Point, about midway between the other two, is by far the largest of the three. The nucleus is formed by the holdings of the Rocky Point Association, which was organized in 1905 by missionaries from Tientsin and elsewhere who required a suitable summer resort. This Association has grown until it holds some eighty lots, most of them already built upon; and, while its membership is still largely missionary, it is by no means limited to persons of any one class. The Association has provided an Assembly Hall, where religious services and other meetings are held. There is equipment for various kinds of out-door recreation, including tennis, cricket, and especially bathing and base-ball. The bathing facilities are ample at all sections of the shore. The base-ball grounds are at Rocky

Point; and the great game is an attractive card for many Americans living in other parts of China and the Far East. Musical and other entertainments are given frequently during the season; but there is quiet for those who wish to keep free from all excitement. Peitaiho is reached by rail from Tientsin or from Chinwangtao; but the railway station is five miles from the shore, and chairs can be secured by those who do not venture to ride donkeys. The rental price of a cottage for one season is, in most cases, from two hundred to four hundred taels. For further information apply to the Rocky Point Association: Pres., R. R. Gailey, Peking; Sec., C. E. Ewing, Tientsin.

APPENDIX VIII.

THE CENSUS OF CHINA.

(See Chapter on Unoccupied Fields.)

According to the programme of Constitutional Reform of China, among the works of the first year was the taking of a census. As far as can be learned, some sort of enumeration of the people has taken place in several provinces without any attempt, however, at a simultaneous census as in other countries.

The following paragraph is from the September number of the "Missionary Review of the World":

"At the World Missionary Conference in Edinburgh a Chinese Christian enthusiastically stated that the population of China was five hundred millions, and not four hundred millions as usually stated. Recent statistical tables, published by the Government in Peking, however, cause the impression that even the estimate of a population of four hundred millions is too high. The recent official census in China met with very great difficulties because Chinese seem to object strenuously to being numbered, and many hid successfully from the enumerators, who after all counted habitations only, not people. They counted twenty-seven millions of human habitations in all Chinese provinces, except Shansi, Kiangsu, Szechuen, Mongolia, Tibet and the Anhui provinces, and estimated their inhabitants at one hundred and sixty-five millions.....The Chinese Government announces officially that it estimates the number of inhabitants of the Chinese Empire at no more than two hundred and fifty millions. The number of houses in Peking and its suburbs was shown to be 251,014, so that it seems to be sure that the capital of China has no more than one and a quarter millions of inhabitants."

A memorial of Chao Erh-sen, the Szechuen Viceroy, gives the census of that province up to the end of the last year as containing, 9,205,200 families, with a total population of 50,217,000, of which male children number 4,288,600, while male adults who were young and strong are 8,669,200 in number. (Daily News, March 10, 1911.)

The latest official estimate of the population of Yunnan is 9,600,000, but Richard's Geography gives 12,721,500.

An incidental reference in a letter from Kiangsu Province sheds light on the density of the population there. "A head 'elder' over a section of eleven square miles said yesterday, that he had just finished the enumeration of his section. There were more than 14,000 people there. This makes the enormous total of 1,300 per square mile of farming country."

We have endeavoured to obtain census returns from Peking but in vain. When, however, the Government has issued its full report we shall hope to translate the substance of it for some succeeding year book.

THE SHANGHAI CENSUS.

The following are the essential results of the Census of the Foreign Settlement North of the Yangkingpang, taken under the auspices of the Municipal Council on the 15th October, 1910:—

FOREIGNERS.

Nationality	1910	1905	1900	1895	1890	1885
British	4,465	3,713	2,691	1,936	1,574	1,453
Japanese ..	3,361	2,157	736	250	386	595
Portuguese ..	1,495	1,331	978	931	564	457
American ..	940	991	562	328	323	274
German	811	785	525	314	244	216
French	330	393	176	138	114	66
Russian	317	354	47	28	7	5
Spanish	140	146	111	154	229	232
Italian	124	148	60	23	22	31
Danish	113	121	76	86	69	51
Austro-Hungarian	102	158	83	39	38	44
Norwegian ..	86	93	45	35	23	9
Turkish	83	26	41	32	18	4
Swedish	72	80	63	46	28	27
Swiss	69	80	37	16	22	17
Dutch	52	58	40	15	26	21
Carried forward	12,560	10,634	6,271	4,371	3,687	3,502

Nationality	1910	1905	1900	1895	1890	1885
Brought forward	12,560	10,634	6,271	4,371	3,687	3,502
Persian	49	6	2	4	1	1
Greek	36	32	6	7	5	9
Belgian	31	48	22	21	6	7
Rumanian ..	15	12	..	..	..	..
Arabian	14	..	..	..	..	..
Brazilian ..	7	8	3	..	2	4
Venezuelan ..	..	7	..	..	..	..
Indian	804	598	296	119	89	58
Malay	..	171	157	32	28	89
Egyptian ..	11	..	..	..	..	..
Sundries	9	11	17	10	3	3
Grand Total	13,436	11,497	6,774	4,684	3,821	3,673

CHINESE.

Province	1910	1905	1900	1895	1890	1885
Kiangsu ..	180,331	169,001	141,855	101,176	60,789	39,604
Chekiang ..	168,761	134,033	109,419	77,533	52,891	41,304
Kwangtung ..	39,366	54,559	33,561	31,200	22,295	21,013
Anhwei ..	5,263	7,422	4,320	2,590	2,201	2,683
Hupeh	3,353	4,744	2,021	1,121	628	646
Chihli	4,623	6,674	2,469	2,237	1,905	1,911
Fukien ..	2,134	3,358	2,184	963	568	708
Shantung ..	2,197	2,863	1,379	720	520	374
Kiangsi ..	1,488	2,659	905	839	500	462
Hunan ..	680	1,266	378	212	142	15
Szechwan ..	972	1,235	301	229	149	62
Shansi	704	785	373	205	267	483
Honan ..	832	773	224	198	210	30
Kweichow ..	469	723	51	26	14	4
Shensi	630	688	51	18	17	3
Kwangsi ..	587	619	172	21	22	1
Yunnan ..	407	620	25	12	36	3
Kansu	516	393	20	11	..	..
	413,313	390,397	299,708	219,306	143,154	109,306
In hongs, etc.	25,646	12,458	10,384	6,991	7,113	5,864
In villages, etc.	36,442	37,503	23,853	8,429	11,520	4,308
On shipping	12,604	12,358	11,331	6,269	6,342	6,187
Totals	488,005	452,716	345,276	240,995	168,129	125,665

APPENDIX IX.

THE PEOPLE'S GIFT OF TESTAMENTS TO THE IMPERIAL FAMILY.

About a year and a half ago a few humble Christians in Hotsin, Shansi, conceived the idea of presenting the Scriptures to the Imperial Family in Peking, and approaching the resident missionary, suggested that perhaps other Christians would like to share in this scheme. He therefore wrote, for them, to the "Chinese Recorder," to the Rev. G. H. Bondfield, and finally to all the leading papers for native Christians, proposing that each Christian should give at least two copper cash, the amount collected to be used for a presentation copy of the Scriptures from the Chinese to their Emperor. The idea was taken up so heartily that organization was necessary; the native pastors in Shanghai were appointed a General Executive Committee, with Pastor Yü as their Secretary and Treasurer, who should receive all contributions and thus relieve Mr. Bondfield, who had acted as receiver thus far. By this time the predominant thought was that this presentation should be purely Chinese, with no "foreign" help whatever. The contributions came from all parts of the world,—America, Hawaii, Straits Settlements and Africa, as well as from the eighteen provinces, until $1,412.35 had been received. It was decided that a New Testament should be presented to four members of the Imperial Family,—The Empress Dowager, the Prince Regent, the Empress-Mother, and the Infant Emperor.

The decoration of the Bible was finished on November 21st, 1910, and on the following afternoon, from several nominations, two representatives were chosen, viz., Messrs. Yü Koh-tsung, Pastor of the Independent Presbyterian Church, Shanghai, and Tsai Lien-fu, Editor of the Tract

Society's Magazine, as a committee to take the Bible to Peking.

These brethren in due time reached Peking where they found many difficulties in their path. Strange to say, the delegation was compelled to send in the volumes through the Board of Foreign Affairs. It is to be hoped that the volumes reached those for whom they were intended, though one can never be sure.

Pastor Yü availed himself of the occasion to present a memorial of his own upon the situation of the Christian Church in China. Chinese churches in the provinces on reading this memorial have strongly objected to his language and also question the right of Pastor Yü to represent them. As he is the well known leader of the movement for independence of the Chinese Church he naturally dissociated himself from the missionary element entirely.

In the "Chinese Recorder" for March the total expenses are put down as $1,549.49, while the subscriptions amount to $1,412 35. There is therefore a balance due of $137.14.

APPENDIX X.

NANYANG EXHIBITION.

The first National Exhibition in China was opened in Nanking, June 5, 1910. Notwithstanding rumors of trouble, everything passed off quietly. Liang Ping-long, a Java Chinese, as an act of patriotism paid $10,000 for the first ticket of admission to the Exhibition.

In considering the merits of the Nanyang Industrial Exhibition one must never lose sight of the fact that this was China's first attempt at a national exhibition. First efforts in this direction in other countries have been failures from the point of view of the business man who sought immediate results, but in so far as they have led to better and successful exhibitions from the financial as well as the business point of view, their importance cannot well be over-rated. But unsuccessful exhibitions can never lead to such exhibitions as those held in England, the United States and Brussels in recent years, unless the people who are concerned in the improvement of commerce and industry go forward with determination and the indomitable spirit that overcomes the difficulties which financial losses raise up in their path. As a first effort the Nanyang Industrial Exhibition can hold its own with an initial effort in any other country, but the question arises whether the Chinese will be prepared to pay the price that other nations have paid for industrial advertisement. At Nanking the merchants showed considerable concern on account of the daily average attendance at the Exhibition grounds falling to about four hundred, and, while they were shown that it was too much to expect the receipts to meet the expenditure or even return more than a very small percentage of the capital outlay, yet it is scarcely in the Chinese nature to view with equanimity a loss that would most probably run

into six figures of high value. There were many factors that militated against a large attendance at the Exhibition of the goods from "the Southern Seas" at Nanking, and the most important was that the expense involved in travelling to the old capital was not at all commensurate with the means of more than a few of China's millions. The threatened trouble at the time of the official opening was a bad advertisement, and the condition of the grounds showed that from either pessimism or lack of funds those responsible did not complete their task.

The Exhibition was national in character, and the organization was semi-official. Over 156 acres of land were enclosed and some thirty-six buildings, the majority of which were in foreign style had been erected; fourteen of these had been allotted to the provinces of Chihli, Shantung, Chekiang, Fukien, Yunnan, Kweichow, Kiangsi, Anhui, Szechuan, Kwangtung, Hunan, Hupeh, Manchuria, Shansi, Shensi and Honan. Separate and special industrial exhibits were to be found in the Nanking Satin Building, the Kiangnan Arsenal Building, the Naval Exhibits Pavilion, and Porcelain in the Honan Provincial Building. Only two buildings were devoted to Foreign Exhibits as the intention was mainly to show the resources of China's own provinces. The Educational Exhibits covered an area of 3,000 square feet containing a complete educational exhibit of the Liangkiang, and this was the Building which was probably of greatest interest to foreign visitors. The President of the Exhibition was Viceroy Chang, and there were Vice-Presidents and executive officers under him. The Shanghai Chinese Chamber of Commerce, which played a very important and creditable part in financing the organization, elected a Board of Directors to represent the shareholders who subscribed half the capital, the other half having been raised by the Nanking Provincial Administration. The total capital was $700,000. The Chairman of the Board of Directors was executive Vice-President of the Exhibition. General Chin Chee was the Director General

in charge of the executive of the Administration, and he was assisted by a sub-Managing-director and six Directors of Departments.

The attendance was disappointing resulting in a large deficit. The Exhibition closed at the end of November, but the very substantially constructed buildings were immediately purchased by a Chinese for Tls. 1,500,000. He will use the buildings for industrial and manufacturing purposes, and the Government grants him tax exemption for ten years.

The Christian Headquarters at the Nanyang Exposition.

The idea of establishing Christian Headquarters in connection with the Exposition originated with Dr. F. B. Whitmore of the Y. M. C. A. of Nanking. The ministerial association of the city warmly favoured the project, and appointed the following committees; executive, evangelistic, literature, exhibits, and medical. Rev. J. E. Williams was made chairman of the executive committee, and was untiring in his work in this capacity.

The committees soon saw that the undertaking was too great for Nanking alone, and through the executive officers asked for the co-operation of the Christian organizations of Shanghai, which most generously responded. A Shanghai Auxiliary was organized, which heartily supported the work throughout the six months of the exposition. Altogether $8,747.10 was raised for building the Headquarters and meeting the running expenses.

It was desired to erect the building inside the grounds, but the privilege to do so was not granted. Later, when the attendance at the exposition proved smaller than was expected, the position which was secured outside the grounds, near the main entrance, proved very much more
dvantageous.
a

The building contained offices, reading rooms, an audience room seating 260, and two rooms for women and school girls.

It was formally opened July 4, by addresses from Dr. Darroch, Pastor Yü Kuo-chên, and others. From this day until the exposition closed, Nov. 29, meetings were held each afternoon and evening with an average attendance of about forty.

The work of the Headquarters was mainly in the hands of the Chinese Christians. They received guests, gave information, met trains when necessary, invited people in, conducted meetings, did personal work, and distributed gospel portions and tracts. They sought out the Christian employees inside the exposition grounds, and gathered in between thirty or forty of these for regular Sunday services. Once during this period the Lord's Supper was celebrated here.

We are greatly indebted to the Distribution Fund, represented by Rev. W. E. Blackstone, for gospel portions and tracts. 12,000 *Portions* and *Acts* were judiciously distributed, 60,000 specially prepared tracts were given out at the gates and on the streets. The China Tract Society and other publication societies made other liberal grants, all of which were given out. The *portions* not distributed have been put at the disposal of the mission chapels of Nanking.

The following speakers outside of Nanking assisted in the meetings for varying periods of time; Dr. Darroch of Shanghai, Mr. Djong Wei I of Tientsin, Mr. Djong Peh Djih of Peking, Evangelist Hu of Honan, Dr. McGillivray of Shanghai, Dao Tai O Yang and Chang Po Ling, both of Tientsin.

The most memorable meeting was one held in the auditorium inside the ground during the week of the International athletic meet, when Dr. McGillivray spoke on Evolution to over 1,000 students and officials, and was followed by a splendid address by Chang Po-Ling.

While the attendance at the Exposition was not so great as had been expected, the Exposition was far from a failure; but no one who saw that large signboard bearing the words in both English and Chinese CHRISTIAN HEADQUARTERS above the modest, well-built structure, could but rejoice that there was such a monument here to remind all of Him who died for China as well as for other peoples.

A. V. GRAY,
Chairman Evangelistic Committee.

BALANCE SHEET.

J. W. Davis Treasurer in account with the Christian Headquarters Fund.

Receipts	$8,747.10

DISBURSEMENT.

Land	$ 529.92
Building	4,752.50
Wages	382.00
Furnishing Educational Department	190.32
Furnishing Headquarters Building including instalment Electric Lights, Chairs, Tables, Book shelves, Lamps, Picture Frames ..	660.77½
Printing, Postage, Exchange	208.16
Lighting Electric and Oil	167.32
Travelling and Entertainment of Speakers ..	794.55
Miscellaneous	422.01½
Interest in Bank	1.36
Balance on hand February 6th, 1911	698.18
	$8,747.10

Nanking, February 8th, 1911.

APPENDIX XI.

SCHOOLS FOR MISSIONARIES' CHILDREN.

Hitherto with the exception of the well known China Inland Mission Schools at Chefoo, there have been no schools for missionaries' children supported or subsidized by the Home Boards in China. The Friends' Mission carried on such a school for some years at Chungking, but it had to be closed. We understand that the Canadian Methodist Mission is establishing one at Chentu. Then there was the experiment on the part of missionaries in Central China of establishing a school at Kuling. This ran for three years and had to be closed. The Canadian Presbyterian Mission carry on a successful school at Weihweifu in North Honan. For some time a school was carried on at Chikungshan. Doubtless there are other places where missionaries of different boards combined to carry on such a school as their limited means allowed.

Of late years the subject has been taken up by the Conference of Foreign Mission Boards in United States and Canada, especially by its Committee on Reference and Counsel. The Chairman of this Committee, Dr. A. J. Brown, on his recent tour of the Far East discussed the subject in conference with missionaries. We give the following extracts from their Report at the Conference of 1910:

"The urgency of the appeals for assistance in solving this problem were pathetic in some instances. Familiarity with missionary life changes one's opinion as to where the real strain comes. Many imagine that it lies in physical hardships. These, however, except in a few fields, are relatively insignificant. There are only two great hardships in missionary life. First, the sense of loneliness and expatriation which comes to one who feels that he is far from relatives and native land and the movements of his country's life. Second, the separations of families. The latter is the heavier of

the two. There comes a time in the life of most missionary parents when they realize that their children cannot be properly trained on the field. The barrier of language, of methods of living, and of different moral and social standards, puts the schools for native children out of the question. Parents cannot teach their children themselves without interfering too seriously with their missionary work; and such education anyway is not good for a boy of more than ten or twelve years. He needs contact with other boys in the life and discipline of a school, if manly qualities are to be developed. .....Speaking generally, however, the schools now in existence are too few, too widely scattered, too restricted in curriculum, and either too limited in accommodation or too expensive to meet the requirements of a large majority of missionaries. With occasional exceptions, they are small private schools, or they are maintained by particular societies for the children of their own missionaries. They gladly welcome the children of other missionaries as far as their accommodations permit; but this "left over space" is apt to be variable and uncertain. The subject calls for a larger and more adequate handling, a definite fixing of responsibility and policy."

The Committee report the following conclusions:

"First. The proper care and maintenance of our missionary force require schools on the field for the education of white children.

Second. These schools, wherever practicable, should be union schools. This does not necessarily involve change in the government of any already established school. No one, for example, would propose altering the type of such an institution as the C. I. M. School at Chefoo. But practically the entire force of the C. I. M. is concentrated in one country, and it is therefore practicable for it to do some things for its missionaries which are not practicable for societies whose missionaries are scattered all over the world with not enough constituency in any single country to justify a separate school. There is absolutely no good reason why the children of missionaries of the various American Boards and Societies should not be taught in the same institutions. No denominational necessity separates them, and the union school can have a larger constituency, a more permanent support, a better equipment, and a student body of wider range and sympathies.

Third. These schools should be American. We need hardly say that no reflection is intended upon our British and Continental brethren. But the language question would make it impracticable to unite with missionaries from the Continent of Europe, while many American missionaries feel that the British and American educational methods are so different that it would be better for us to establish our own schools; though, of course, as cordial a welcome should be

extended to children of British missionaries as the British China Inland Mission School at Chefoo extends to the children of American missionaries.

Fourth. Not more than one school should be established in a country, except where a given country, like Africa or China, is of such continental proportions that a single institution could not properly meet its needs.

Fifth. The schools should be designed for children between the approximate ages of twelve and twenty, the schools not to undertake either primary or collegiate work, but to make the courses preparatory to college entrance.

Sixth. Each Board co-operating in a given school should pay that proportion of cost which its missionary force in the region concerned sustains to the total missionary forces of that region.

Seventh. The local management of each school should be committed to a Field Board of Directors, composed of missionaries who are members of the Missions in the region served by the school.

Eighth. Questions of property, equipment, endowment, tuition, curriculum, the relation of boarding and tuition charges to children's allowances, admission of children of non-missionary foreigners, number and selection of teachers, manual and other labor as an aid in diminishing expenses, and other matters of detail, should be worked out by the Societies and Field Board of Directors co-operating in a given school."

A conference of missionaries interested in this matter was held in Shanghai on 25th November. The conclusions of the Conference were as follows:

"1. That such schools are very much needed and desired.

2. That in the opinion of those present, at least four such schools will be required for China; one each for the north, south, east and west, with the question of an additional school for the central Yangtse valley left for further consideration.

3. It was the decided opinion of those present that, wherever else such schools may be established in China, one should certainly be located in Shanghai.

4. That as there has already existed for some years in Shanghai a very efficient school for the children of missionaries and others, and as the continuance of this school after June, 1911, is considerably in doubt, the Boards should be asked to take over this school, and to further equip and develop it.

5. That in order to prove most useful to those for whom these schools are proposed to be established, the age limits should be changed from those proposed by your committee, namely, twelve to twenty, to eight and eighteen, with a provision that pupils who reached the latter age still lacking something of full preparation for college may, at the discretion of the field Board of Directors, continue in the school until such preparation is completed."

The Conference drew up many reasons for the establishment of such a school at Shanghai. We only note (*c*) *Broader environment for the school.* "However good Chinese civilization may be in many ways, we missionaries as belonging to the Caucasian race, not to say as Anglo-saxons, do not desire our children to grow up without contact with our own people and civilization. The feeling that our children are almost wholly losing this contact is probably the most disquieting condition attached to missionary life."

The Conference judges that $3,000, U. S. currency, per annum will be sufficient in addition to fees received, but a new building would require from $40,000 to $45,000.

Dr. Brown thought that several such schools would ultimately be established and subsidized in different parts of China by the Boards whose missionaries were likely to benefit by them.

APPENDIX XII.

COST OF LIVING IN CHINA.

In the "Daily Mail Year Book" for 1911 there is an interesting chapter on "The Rise in the Cost Living," its cause and continuance, by George Paish, Joint-Editor of the "Statist." This authority shows that the rise is practically world-wide, and doubtless China will soon be no exception. For the interior no statistics are, of course, available, but the Shanghai Health Department's Report for 1910 under the heading "Variation in Prices of Some Common Domestic Things" shows the enormous increase in the price of foodstuffs in Shanghai during recent years.

	1900	1905	1909	1909
Beef.....	62.50	30.77	11.76	46.15
Fowls.....	40.00	14.28	6.25	21.42
Eggs.....	33.33	16.66	14.28	33.33
Snipe.....	16.66	21.42	11.76	35.71
Potatoes	15.38	33.33	25.00	66.66
Milk.....	9.09	16.66	14.28	33.33
Rice.....	12.09	37.14	27.50	74.28
Average.....	27.12	24.32	15.83	44.41

The figures given in each column, except the last, show the percentage of increase in prices over those of the year shown at the head of the preceding column. In the last column is shown the percentage of 1909 prices in advance of those of 1900.—("*The National Review*," for December 3rd, 1910.)

As this increase has a direct bearing on the cost of missionary work in China, we make no apology for calling attention to it.

APPENDIX XIII.

OPEN PORTS (1910).

	Name.		Province
1	Antung	安東縣	Shengking
2	Tatungkow	大通溝	,,
3	Suifenho	綏芬河	Kirin
4	Manchouli	滿州里	Heilungkiang
5	Moukden	奉天府	Shengking
6	Newchwang CCC	牛莊司	,,
7	Chinwangtao	秦王島	Chihli
8	Tientsin CCCCCCCC	天津府	,,
9	Chefoo (Yen-t'ai)	芝罘	Shantung
10	Chungking	重慶府	Szechwan
11	Ichang	宜昌府	Hupeh
12	Shasi	沙市鎮	,,
13	Changteh	常德府	Hunan
14	Changsha	長沙府	,,
15	Yochow	岳州府	,,
16	Hankow CCCCC	漢口鎮	Hupeh
17	Kiukiang C	九江府	Kiangsi
18	Wuhu	蕪湖縣	Anhwei
19	Nanking	寧江府	Kiangsu
20	Chinkiang C	鎮江府	,,
21	Shanghai CC	上海縣	,,
22	Soochow C	蘇州府	,,
23	Hangchow C	杭州府	Chekiang
24	Ningpo	寧波府	,,
25	Wenchow	溫州府	,,
26	Santuao	三都澳	Fukien
27	Foochow (Pagoda)	福州府	,,
28	Amoy (Hia-men) CC	厦門	,,
29	Swatow	汕頭	Kwangtung
30	Canton CC	廣州府	,,
31	Kongmoon (Kiang-men)	江門	,,
32	Samshui (San-choei)	三水縣	,,
33	Wuchow	梧州府	Kwangsi
34	Nanning	南寧府	,,
35	Kiungchow ou Hoihow	瓊北	Hainan (Tung)
36	Pakhoi (Pé-hai)	海	Kwangtung

OPEN PORTS (1910).

	Date of opening	Revenue in 1909	Commerce in 1909			
			Import foreign	Import native	Exports	Total
1	14 March 1907	207	2906	910	4427	8243
2	14 March 1907	13	22	21	440	483
3	5 Feb. 1908	424	6983	—	15372	22355
4	5 Feb. 1907	152	5732	—	1718	7450
5		—	—	—	—	—
6	9 May 1864	985	19058	9877	26082	55018
7	15 Dec. 1901	187	4033	2704	3012	9749
8	May 1861	2752	44299	26377	28077	98753
9	March 1862	748	9846	10333	18243	38422
10	30 March 1891	586	14048	4239	14177	32464
11	1 April 1877	47	874	329	13644	14847
12	1 Oct. 1896	16	1103	212	761	2077
13		—	—	—	—	—
14	1 July 1904	212	4854	813	4890	10557
15	30 Nov. 1899	52	778	529	1709	3016
16	Jan. 1862	2849	37788	15361	72148	125297
17	,,	696	9890	3508	17002	30400
18	1 April 1877	776	6781	3216	14911	24907
19	1 May 1899	25	4961	2761	3491	11213
20	April 1861	1197	16740	6770	9558	33068
21	12 June 1854	10475	46884	21525	92709	161118
22	26 Sept. 1896	107	1191	711	2148	4050
23	1 Oct. 1896	664	5654	5841	12558	24053
24	May 1861	614	9077	3294	9924	22294
25	1 April 1877	62	1070	351	801	2222
26	8 May 1899	145	152	66	2397	2615
27	July 1861	825	7126	2954	7594	17671
28	April 1862	863	9937	7510	2644	20091
29	Jan. 1860	1559	15261	20803	11585	47650
30	Oct. 1859	3075	28096	30203	48769	107067
31	7 March 1904	287	3956	—	1345	5301
32	4 June 1897	476	4837	458	1333	6628
33	4 June 1897	530	5968	604	3602	10174
34	1 Jan. 1907	76	1840	480	1830	4150
35	1 April 1876	283	4250	660	2657	7567
36	1 April 1877	115	1827	31	1145	3003

(OPEN PORTS 1910).

	Name.		Province
37	Lungchow	龍州廳	Kwangsi
38	Mengtsz	蒙自縣	Yunnan
39	Szemao	思茅廳	,,
40	Tengyueh (Momein)	騰越廳	,,
41	Yatung	亞東	Tibet

Customs Stations (5).

(1)	Aigun	愛琿	(Heilungkiang)
(2)	Sansin	三姓	(Kirin)
(3)	Harbin	哈爾賓	,,
(4)	Dairen (Dalny)	大連灣	Shengking
(5)	Port-Arthur (Liu-choen k'eou)	旅順口	,,
(6)	Kiaochow (Ts'ing-tao)	膠州	Shantung
(7)	Kowloon	九龍	Kwangtung
(8)	Lappa (Kong-pé)	拱北	,,

Ports of call (6).

1	Hukow	湖口	Kiangsi
2	Lukikow	陸溪口	Hupeh
3	Wusüeh	武穴	,,
4	Anking (Ngan-k'ing)	安慶府	Anhwei
5	Tatung	大通	,,
6	Takhing	德慶州	Kwangtung
7	Shiuhing	肇慶府	,,
8	Kumchuk	廿竹口	,,
9	Paktauhau	白土口	,,
10	Dosing	都鎮	,,
11	Lotinghau	羅定口	,,

APPENDIX XIV.

CHURCH OFFICIALS.

Methodist Episcopal Mission (North).

Presidents of Methodist Conferences: the two Bishops,—

Bishop James W. Bashford, Peking.
Bishop Wilson S. Lewis, Foochow.

Secretaries:

North China Conference, Rev. Carl A. Felt, Peking.
Central China Conference, Rev. Jno. R. Trindle, Nanchang.
Foochow Conference, Rev. W. H. Lacy, Shanghai.
Hinghua Conference, Rev. F. C. Carson, Hinghua, via Foochow.

The Treasurers of Conferences are the proper correspondents. The Secretaries are only recorders at the Conference sessions.

Mission Treasurers:

North China Conference, Rev. W. T. Hobart, Peking.
Central China Conference, Rev. Dr. Robert C. Beebe, Nanking.
Foochow Conference, Rev. W. A. Main, Foochow.
Hinghua Conference, Rev. W. N. Brewster, Hinghua.
West China Mission Conference, Rev. John W. Yost, Hochow, Sze.

Bishops of the Anglican Communion in China and Hongkong.

Chekiang, (with jurisdiction over English Congregations in Mid China): The Right Rev. H. J. Molony, D.D., Ningpo.

Fuhkien: The Right Rev. H. McC. E. Price, M.A., Foochow.

*Hankow:	The Right Rev. L. H. Roots, D.D., Hankow.
†Honan:	The Right Rev. W. C. White, D.D., Kaifeng-fu.
Hunan and Kwangsi:	The Right Rev. William Banister, D.D.
North China:	The Right Rev. C. P. Scott, D.D., Peking.
*Shanghai:	The Right Rev. F. R. Graves, D.D., Shanghai.
Shantung:	The Right Rev. G. D. Iliff, D.D., Tai-an-fu.
Victoria, (with jurisdiction in Kwangtung):	The Right Rev. G. H. Lander, D.D., Hongkong.
West China:	The Right Rev. W. W. Cassels, B.A., Paoning-fu, Szechuen.
*Wuhu:	(Bishop not yet elected.)

* American.
† Canadian.

The Missions of the English, American and Canadian Churches are united in the "Conference of the Anglican Communion." This Conference will meet in April 1912 at Shanghai. This is a Standing Committee of the Conference of which Bishop Scott is Convener.

C. I. M. Superintendents of Provinces.

Kansu:	Rev. G. Andrew, Lanchowfu, Kan., via Hankow and Sianfu.
Shensi:	Rev. G. F. Easton, Hanchungfu, She., via Hankow and Sianfu.
	Mr. G. Ahlstrand, Kienchow, She., via Hankow and Sianfu.
Shansi:	Rev. A. Lutley, Chaocheng, Sha., via Peking.
	Rev. A. Berg (Abs.) Yüncheng, Sha., via Hankow and Honanfu.
	Mr. C. Blom (acting) Yüncheng, Sha., via Hankow and Honanfu.
Kiangsu:	Rev. A. R. Saunders, Yangchow, via Chinkiang.
East Szechwan:	Rt. Rev. Bishop Cassels, Paoning, Sze., via Ichang and Wanhsien.
West Szechwan:	Dr. H. L. Parry, Chungking, Sze.
	Mr. J. Vale, (Assistant) Chengtu, Sze.
Yunnan:	Rev. J. McCarthy, Yünnanfu, Yun.
Kiangsi:	A. Orr-Ewing, Esq., Kiukiang.
Chehkiang:	Rev. J. J. Meadows, Shaohingfu.

A. B. C. F. M.

Foochow Mission: Lyman P. Peet, Foochow, Secretary.
North China Mission: Howard S. Galt, Tungchow, Secretary.
Shansi Mission: Paul L. Corbin, Taikuhsien.

Advisory Council of L. M. S. in China.

Council Members.
- Rev. D. S. Murray, Peking District Committee.
- Rev. Arnold Foster, Hankow District Committee.
- Rev. Nelson Bitton, Shanghai District Committee.
- Rev. F. P. Joseland, Amoy District Committee.
- Rev. T. W. Pearce, Hongkong District Committee.

Dr. T. Cochrane, Peking, Secretary.

Secretaries of L. M. S. District Committees.

North China, Rev. S. E. Meech, Peking.
Hankow and Central China, Rev. A. Bonsey, Hankow.
Shanghai, Rev. E. J. Malpas, Shanghai.
Amoy District, Rev. T. Brown, Amoy.
Hongkong and Canton, Rev. W. W. Clayson, Canton.

The China Baptist Conference.

President: H. W. Provence, D.D., Shanghai.
Secretary and Treasurer: P. R. Bakeman, Hangchow.

Baptist Conferences (A. B. F. M. S.)

East China: President: C. F. MacKenzie, M.D., Kinhwa.
Secretary: J. V. Latimer, Huchow.

Central China: Chairman: Joseph H. Adams, Hanyang.
Secretary: E. H. Cressy, M.A., Hanyang.

Swatow Mission: President: R. T. Capen, Swatow.
Secretary: L. E. Worley, Swatow.

Southern Baptist Convention.

Interior Mission:	Chairman: H. M. Harris. Secretary: Mrs. D. W. Herring, Chengchow.
South China:	Chairman: R. H. Graves, Canton. Secretary: C. J. Lowe, Wuchow.
Shantung:	Chairman: C. W. Priutt, Chefoo. Secretary; W. W. Adams, Tengchowfu.

The Presbyterian Church.

Advisory Council of the Presbyterian Church in the U. S. A.

MEMBERS:

Rev. A. M. Cunningham, alternate for Rev. Wm. A. Mather, representing the North China Mission.

Rev. W. M. Hayes, D.D., representing the East Shantung Mission.

Rev. W. B. Hamilton, D.D., representing the West Shantung Mission.

Rev. O. C. Crawford, representing the Central China Mission.

Rev. E. C. Lobenstine, representing the Kiangsu Mission.

Rev. W. T. Locke, representing the Hunan Mission.

The Hainan Mission was not represented, as it failed to act on the report of the Committee of Eight and did not appoint a delegate.

Chairman: J. W. Lowrie, Paotingfu.
Vice-Chairman: J. C. Garritt, Nanking.

There are no foreign officers for the Swatow, Shanghai and Amoy Presbyteries, the officers being all Chinese.

Manchuria Synod:

Clerks, Rev. Andrew Weir, B.A., Kuyühsien, by Kirin.
Pastor Wang, Liaoyang.

The Synod is divided into three Presbyteries, as follows:—

(*a*) Liaotung Presbytery

Clerks, Rev. T. C. Fulton, M.A., West Suburb, Moukden.
Elder Shao, East Suburb, Moukden.

(*b*) Liaohsi Presbytery

Moderator, Elder Têng, Chinchow.

(The Clerk of this Presbytery, Elder Chin, of Chinchow, has died since its last meeting.)

(*c*) Kirin Presbytery

Clerks, Elder Chao, Ch'ang-ch'un.
Rev. Andrew Weir, B.A., Kuyühsien, by Kirin.

Canton Presbytery:	Clerk:	Geo. H. McNeur, Canton.
Peking Mission:	,,	C. A. Killie, Paotingfu.
East Shantung:	,,	Dr. H Corbett, Chefoo.
West Shantung:	,,	J. A. Fitch, Weihsien.
Peking:	,,	A. M. Cunningham, Peking.
Hunan:	,,	W. H. Lingle, Siangtan.

Southern Presbyterian: S. I. Woodbridge, D.D., Shanghai.

Canadian Presbyterian.

Presbytery of Honan (Chang Wei Huai.)

Moderator: H. Clarke, Taokou.
Clerk: W. H. Grant, Weihuifu, with corresponding Chinese officers.

College Presidents.

Anglo-Chinese College, Amoy, H. F. Rankin, F. E. I. S.
Anglo-Chinese College, Foochow, J. Gowdy, B.A., B.D.
Anglo-Chinese College, Hokling, J Gowdy, D.D.
Anglo-Chinese College, Shanghai, J. Whiteside.
Anglo-Chinese College, Swatow, H. F. Wallace, M.A., B.D.
Anglo-Chinese College, Tientsin, S. Lavington Hart, M.A., D.Sc.
Boone University, Wuchang, Jas. Jackson, D.D.
Canton Christian College, C. K. Edmunds, Ph.D.
English Methodist College, Ningpo, H. S. Redfern, M.A.
Foochow College, L. B. Peet, M.A.
Griffith John College, Hankow, A. J. McFarlane, B.A.
Hangchow College, J. H. Judson, B.A.
Manchuria Mission College, Moukden, D. T. Robertson, M.A.
Medhurst College, Shanghai, H. Ll. W. Bevan, M.A.
Nanking Union University, A, J. Bowen, B.A.

North China Union College, H. S. Galt, M.A.
North China Union College of Theology, C. H. Fenn, D.D.
North China Union Woman's College, Miss L. Miner, M.A.
Peking University, H. H. Lowry, D.D.
Shaluet College, Swatow.
Shanghai Baptist College, J. T. Proctor, B.D.
Shansi University, W. E. Soothill.
Shantung Christian University, P. D. Bergen, D.D.
Soochow University, J. W. Cline, D.D.
St. John's University, Shanghai, F. L. Hawks Pott, D.D.
Trinity College, Niugpo, W. S. Moule, M.A.
Union Medical College, Hankow, R. T. Booth, M.D.
Union Medical College, Peking, T. Cochrane, M.B., C.M., Dean.
Union Medical College, Tsinan, James Boyd Neal, M.A., M.D.
United Methodist College, Wenchow, T. W. Ckapman, M. Sc.
West China Union University, Chengtu.
William Nast College, Kinkiang, C. F. Kupfer, Ph.D.
Woman's Union College of South China, Foochow, Miss L. A. Trimble.
Yale College, Changsha, Hunan, B. Gage, Dean.

General.

Appleton, C. F., Kaifengfu, Superintendent, American Free Methodist Mission.
Archibald, J. Hankow, National Bible Society.
Bitton, W. N., Shanghai, Editor, "Chinese Recorder."
Bondfield, G. H., Shanghai, Agent B. and F. Bible Society.
Brockman, F. S., Shanghai, Gen. Sec. Y. M. C. A. in China.
Cory, A., Nanking, Sec'y, Bible Study Committee.
Cousland, P. B., Shanghai, President Medical Ass. of China.
Darroch, J., Shanghai, Agent R. T. S., London.
Endicott, J., Chentu, Co-Editor, W. C. T. S.'s Paper.
Fitch, Geo. F., Shanghai, Editor "Chinese Recorder."
Franck, G. M., Chentu, Agent, West China Tract Society.
Goodrich, Mrs. C., Peking, Sec'y W. C. T. U.
Grimes, A. C., Peking, Agent, North China Tract Society.
Hallock, H. G. C., Shanghai, Publisher of Hallock's Almanac.
Heal, James A., Shanghai, Missionary of the International Postal and Telegraph Union.
Hoste, D. E., Shanghai, Director C. I. M.
Houlding, H. W., Tamingfu, Superintendent, South Chihli Mission.
Hoy, W. E., Yochow, Pres. Rep. Ch. in W. S. Mission.
Hykes, J. R., Shanghai, Agent, American Bible Society.

Kastler, C. W., Hankow, Agent, Central China Tract Society.
Lacy, W. H., Shanghai, Manager, Methodist Publishing House.
Lloyd, L., Foochow, Corresponding Sec'y, C. E. Z. M.
Parker, A. P., Shanghai, Editor, "Methodist Weekly."
Pfleiderer, Max E., Hongkong, Treasurer, Basel M.
Reid, Gilbert, Shanghai, Director, International Institute.
Richard, T., Shanghai, General Secretary, C. L. S.
Silsby, J. A., Shanghai, Sec'y., Educational Association of China.
Strother, Mr. and Mrs. E. E., Shanghai, Gen. Secs. for Christian Endeavour, China.
Stuart, Geo. A., Shanghai, Editor, Methodist Publications.
Stuart, Geo. A., Shanghai, Editor, "Methodist Weekly."
Symons, C. J. F. Shanghai, Sec'y, Mid-China Mission of C. M. S.
Tewksbury, Elwood G., Shanghai, Gen. Sec'y, Sunday School Union of China.
Thwing, E. P., Tientsin, Sec'y, International Reform Bureau.
Vale, Joshua, Chentu, Co-Editor, W. C. T. S.'s Paper.
Voskamp, C. J., Tsingtau, Superintendent, Berlin Mission.
Woodbridge, S. I., Shanghai, Editor, "Christian Intelligencer."
Ziegler, G., Lilong, Chairman, Basel Mission.

DIRECTORY OF MISSIONARIES IN CHINA AND FORMOSA.

CONTRACTIONS for Societies used in the following list.

A. A. C.	American Advent Christian.
A. B. C. F. M.	American Board of Com. for For. Missions.
A. B. F. M. S.	American Baptist Foreign Mission Society.
A. B. S.	American Bible Society.
A. C. M.	American Church Mission (or A. P. E.)
A. E. P. (All. Ev. P. M.)	Allgemeines Evangelische Protestantischer (General Protestant Mission of Germany.)
A. F. M.	American Friends Mission.
A Free M. M.	American Free Methodist Mission in China.
A L. M.	American Lutheran Mission.
A. P. E.	American Protestant Episcopal (or A. C. M.)
A. P. M.	American Presbyterian North.
A. P. M. So. or S. P. M.	Southern Presbyterian Mission.
Apos. F. M.	Apostolic Faith Mission.
A. R. P. M.	American Reformed Presbyterian.
A. So. B. or S. B. C.	American Southern Baptists.
Aug.	Augustana Synod.
B. & F. B. S.	British and Foreign Bible Society.
B. M.	Basel Mission.
Ber. Fo. Ho.	Berlin Foundling Home.
Ber. M.	Berlin Mission.
Bible M.	Bible Mission.
Broadcast P.	Broadcast Press.
C. C. Z.	Christian Catholic Church in Zion.
Ch. Coll.	Christian College, Canton.
C. E. Z.	Church of England Zenana Mission.
Ch. Blind, Peking.	Mission for the Chinese Blind, Peking.
C. I. M.	China Inland Mission.
C. L. S.	Christian Literature Society.
C. M.	Christians Mission, Ningpo.
C. & M. A.	Christian and Missionary Alliance.
C. M. M.	Canadian Methodist Mission.
C. M. S.	Church Missionary Society.
Can. E. M.	Canadian Episcopal Mission.
C. E. M.	Church of England Mission, North China.
C. P. M.	Canadian Presbyterian Mission
C. S. M.	Church of Scotland Mission.
Cumb. P. M.	Cumberland Presbyterian Mission.

D. L. M.	Danish Lutheran Mission.
E. B. M.	English Baptist Mission.
E. B. Z. M.	English Baptist Zenana Mission.
E. P. M.	English Presbyterian Mission.
E. W. M.	English Wesleyan Mission.
Ev. M.	Evangelical Association of North America.
Fin. F. C. M.	Finnish Free Church Mission.
F. C. M.	Foreign Christian Missionary Society.
F. F. M.	Friends Foreign Mission (England.)
Fin. M. S.	Finland Missionary Society.
G. W. M. U.	German Women's Missionary Union.
G. M.	Gospel Mission.
Ger. C. A. M.	German China Alliance Mission.
H. M. Blind	Hildesheim Mission for the Blind.
H. S. M.	Hauge's Synodes Mission.
Ind.	Independent.
Ind. L. M.	Independent Lutheran Mission.
I. P. M.	Irish Presbyterian Mission.
Kieler C. M.	Kieler China Mission.
L. Br. M.	Lutheran Brethren Mission.
L. M. S	London Missionary Society.
M. E. M.	Methodist Episcopal, North.
M. E. So.	Methodist Episcopal, South.
M. M. S.	Medical Missionary Society, Canton.
N. B. S. S.	National Bible Society of Scotland.
N. H. A.	National Holiness Association.
Nor. L. M.	Norwegian Lutheran Mission.
Nor. M. in C.	Norwegian Mission in China.
Nor. M. S.	Norwegian Missionary Society.
P. C. N. Z.	Presbyterian Church, New Zealand.
R. C. in A.	Reformed Church in America (Amoy, etc.)
R. C. in U. S.	Reformed Church in the United States.
Rhen. M. S.	Rhenish Missionary Society.
S. A. C. F.	Scandinavian American Christian Free.
S. A. M. C.	Swedish American Missionary Covenant.
S. B. C.	Southern Baptist Convention.
S. C.	South Chihli Mission.
S. C. A.	Scandinavian China Alliance.
S. D. A.	Seventh Day Adventist.
Seventh D. B.	Seventh Day Baptist.
S. Holiness	Swedish Holiness Union.
S. M. S.	Swedish Missionary Society.
S. P. G.	Church of England Mission in North China.
S. P. M.	Southern Presbyterian Mission.
Sw. B.	Swedish Baptist.
Sw. M. in China	Swedish Mission in China.
U. B in C.	United Brethren in Christ.

U. E. C. M.	United Evangelical Church Mission.
U. F. C. S.	United Free Church of Scotland.
Unc.	Unconnected.
U. M. C. M.	United Methodist Church Mission.
W. M. S. or E. W. M.	Wesleyan Missionary Society.
W. U. M.	Woman's Union Mission.
Yale M.	Yale University Mission.
Y. M. C. A.	Young Men's Christian Association.
Y. W. C. A.	Young Women's Christian Association.

DIRECTORY

This year missionaries in Formosa are included. By comparison of lists, there is a net gain of 185.

Aadland, N. J., and wife, H. S M , Fancheng.
Abercrombie, Miss E., Door of Hope, Chiangwan.
Abbott, P. R., and wife, A. P. M., Chefoo.
Abernethy, Miss G., A. So. B. M., Chefoo.
Ackerson, Miss A., S. A. M. C., Siangyang, via Hankow.
Ackerson, Miss E , S. A. M. C., Siangyang, via Hankow.
Adair, Miss L , C P. M , Tamsui, Formosa.
Adam, J. R., and wife, C. I. M , Anshunfu, via Yochow and Kweiyang.
Adams, A. S., and wife, A. B. F. M. S., Hopo, via Swatow.
Adams, J S., and wife, A. B. F. M. S., Hanyang.
Adams, S. G., and wife, A. B F. M. S , Hanyang.
Adams, W. F., M. D , and wife, R. C in U. S., Yochow, via Hankow
Adams, W. W. and wife, A. So. B., Tengchowfu, via Chefoo.
Adams, Miss J., M. E. M., Foochow.
Adamson, A. Q., B.S., and wife, Y. M. C. A., Foochow.
Adkins, R. E , M.D., and wife, A. B F. M. S., Kityang, via Swatow.
Agar, Miss G., C & M. A., Taochow, Kansuh.
Ahlman, Miss O. G. W., Sw. M. in China, Hanchenghsien, via Hankow.
Ahlstrand, G., and wife, S. C. A., Chienchow, Sianfu, via Hankow.
Ahlström, Miss T , C. I. M., Shanghai.
Aiken, E. E., and wife, A. B. C. F. M., Paotingfu, via Tientsin.
Aitken, Miss I., L. R. C. P. & S., Ed., U. F. C. S. Liaoyang, via Newchwang.
Akers, Miss, Unc , Weihaiwei.
Alanko, H., Fin M. S , Tsingshih, via Shasi.
Albaugh, Miss I. M., A. P. M. So., Kiangyin.
Albertson, W. B., and wife, C. M M., Junghsien.
Alderson, J. W., and wife, Unc., Juichowfu, via Kiukiang.
Aldis, W. H., and wife, C. I. M., Paoning, Sze.
Aldis, Miss K. M., C. I. M., Paoning, Sze.
Aldridge, Miss A. S., E. B. Z. M., Chowtsun.
Alexander, B., and wife, C & M. A., Changsha, Hunan.
Alexander, J., W. M. S., Liuyang, Hunan.
Alf, A., and wife, A. B. S., Canton.
Alger, Miss E. C., A. P. M., Soochow.
Allan, C. W., and wife, W. M. S., Wuchang.
Allan, F. F., M.D., and wife, C. M. M., Jenshow.
Allen, Mrs. O. A., Ind., Canton.
Allen, H. A. C., and wife, C. I. M., Pingi, via Mengtze.

Allen, Mrs. M. H., M. E. So., Shanghai.
Allen, Miss A. R., C. I. M., Wanhsien, via Ichang.
Allen, Miss M., C. I. M., Chinkiang.
Allen, Miss M., M. E. M., Hok-Chiang, Ngucheng, via Foochow.
Allen, Miss Maud, Ind., Tsaohsien, Shantung.
Allibone, Miss E. H., C. I. M., Chuhsien, via Ichang.
Allum, F. A., and wife, S. D. A., Chowkiakow, Honan.
Altward, Mrs. M. C., C. & M. A., Wuchow.
Almblad, A. F., and wife, S. C. A., Paoteo, Wangjefu, via Peking.
Alty, H. J., and wife, C. I. M., Chefoo.
Ambler, P. V., C. I. M., Chaocheng, Sha., via Peking.
Ament, Mrs. W. S., A. B. C. F. M., Peking.
Amundsen, E., and wife, B. & F. B. S., Yunnanfu.
Ancell, B. L., A. P. E., Yangchow, via Chinkiang.
Andersen, Miss T. E., C. I. M., Shekichen, via Hankow.
Anderson, J. Webb, M.D., S. Ch Med. Coll., Canton.
Anderson, A. S. Moore, M.A., E. P. M., Changchowfu, via Amoy.
Anderson, B. L., and wife, S. D. A., Kulangsu, Amoy.
Anderson, C. J., and wife, S. C. A., Sianfu, via Hankow.
Anderson, Dr. Robert, H. S. M., Fancheng, via Hankow.
Anderson, Graham. B. Sc., Anglo-Chinese College, Tientsin.
Anderson, G. A., C. I. M., Shekichen, via Hankow.
Anderson, H. E., and wife, W. M. S., Wuchow, via Canton.
Anderson, H. J. P., M.A., and wife, E. P. M., Amoy.
Anderson, J. A., M.D., and wife, C. I. M., Taichow, via Ningpo.
Anderson, J. N., and wife, S. D. A., Canton.
Anderson, J. P., S. D. A. Waichowfu, via Canton.
Anderson, K. R., and wife, Sw. M. in China, Honanfu.
Anderson, M. G., B. Sc., Anglo-Chinese College, Tientsin.
Anderson, P., L. R. C. S. & P., and wife, E. P. M., Tainan, Formosa.
Anderson, P. H., A. So. B, Canton.
Anderson, W. J. W., M.D., and wife, W. M. S., Fatshan, via Canton.
Anderson, Miss C., S. C. A., Sianfu, via Hankow.
Anderson, Mrs. D. L., M. E. So., Shanghai.
Anderson, Miss E., Sw. M. in China, Honanfu.
Anderson, Miss E. E., M.D., A. P. M., Soochow.
Anderson, Miss E. K., S. Holiness, Tsoyun, via Taiyuanfu.
Anderson, Miss G. S., S. C. A., Pingliang, and Sianfu, via Hankow.
Anderson, Miss I. E., Sw. M. in China, Hoyang, via Peking.
Anderson, Miss I. M., M. E. So., Changchow.
Anderson, Miss J. R., C. I. M., Kweiki, via Kiukiang.
Anderson, Miss K., D. L. M., Fenghwang Cheng, via Newchwang.
Anderson, Miss K., S. Holiness, Tsoyun, via Taiyuanfu.
Anderson, Miss M., A. L. M., Sinyangchow, Honan.
Anderson, Miss M., C. I. M., Ing-kia-uei, via Sianfu.
Anderson, Miss A. M., S. C. A., Fengchen, via Taiyuanfu.

Anderson, Miss M. R., A. So. B., Canton.
Anderson, Miss M. T., P. C. N. Z., Canton.
Anderzen, C. A., and wife, S. Holiness, Tsoyun, via Taiyuanfu.
André, A. E., and wife, S. A. M. C., Fancheng, via Hankow.
Andrew, G., and wife, C. I. M., Lanchowfu, via Hankow and Sianfu.
Andrew, G. F., C. I. M., Lanchowfu, via Hankow and Sianfu.
Andrew, Miss J. M., M.B., Ch.B., U. F. C. S., Kaiyuen, via Newchwang.
Andrews, H. E. V., and wife, C. I. M., Kweichowfu, via Ichang.
Andrews, Miss, C. M. S., Go-sang-che, via Foochow.
Andrews, Miss M. E., A. B. C. F. M., Tungchow, Chi.
Angvik, Miss C., Nor. M. in C., Han-cheng, Yuncheng, via Peking.
Angwin, Miss R., C. I. M., Chefoo.
Ankeny, Miss J., M. E. M., Haitang, via Foochow.
Annand, A. S., and wife, N. B. S. S., Tientsin.
Anniss, Miss H., C. I. M., Chuhsien, Sze., via Ichang.
Aondalle, E., and wife, L. Br. M., Tsaoyang.
Aplin, Miss H. G., C. I. M., Kuling.
Appleton, C. F., and wife, A. F. M. M., Kaifengfu, Honan.
Archibald, J., and wife, N. B. S. S., Hankow.
Arendt, R., Liebenzell M., Yuanchow, via Yochow.
Argento, A., and wife, C. I. M., Kwangchow, via Hankow.
Armfield, Miss M., C. M. S., Mienchuhsien, Sze.
Armstrong, G. A., A. P. M., Ichowfu, via Chinkiang.
Armstrong, O. V., and wife, A. P. M. So., Chinkiang.
Arnetvedt, N., Nor. M. S., Iyang, Hunan, via Changsha.
Arpiainen, Miss J. W., Fin. F. C. M., Yungfenghsien, via Kiukiang.
Ashmore, W., Jr., D.D., and wife, A. B. F. M. S., Swatow.
Askin, Miss M. E., Miss. Home and Agency, Shanghai.
Aspland, W. H. G., M.D., F.R.C.S., Ed., and wife, C. E. M., Peking.
Asson, Miss M., C. M. M., Jenshow.
Atkinson, Miss V. M., M. E. So., Soochow.
Atter, A., and wife, Apos. F. M., Shanghai.
Atwood, I. J., M.D., and wife, A. B. C. F. M., Fenchow, Shansi.
Aubrey, F. E. L., and wife, C. M. M., Chengtu.
Auld, F. M., M.D., C.M., and wife, C. P. M., Weihwei, Ho.
Austen, Miss M., M.D., C. M. M., Chengtu.
Awrey, Mrs. D., Apos. F. M., Hongkong.
Axelsen, Miss E., C. and M. A., Wuchang.
Axling, Miss M., S. M. S., Hwangchow, via Hankow.
Ayers, T. W., M.D., and wife, A. So. B., Hwanghsien, via Chefoo.
Babington, S. N., M.D., and wife, C. M. S., Taichowfu, via Ningpo.
Bach, A. H., and wife, Ch. New Testament M., Pakhoi.
Bachlor, Miss R., C. M. S., Pakhoi.
Bacon, Miss E. A., M.D., A. B. F. M. S., Kityang.
Baer, F. B., C. and M. A., Hankow.

Bähr, I., and wife, Rhen. M. S., Thongtanha, via Hongkong.
Bahr, M., and wife, Ber. M., Fayen Luk Hang, via Canton.
Baird, G. B , F. C M., Luchowfu, via Wuhu.
Baileau, Miss, C. M. S., Nindaik, via Foochow.
Bailey, Miss C , M.B., C. M. S., Kweilin, Kwangsi.
Bailey, Miss E. C., C. I. M., Kiungchow, Sze.
Bakeman, P. R., and wife, A. B. F. M. S., Hangchow.
Baker, B. L., and wife, A B. F. M. S., Chacchowfu, via Swatow.
Baker, Miss, C. M. S., Shiuhing, via Canton.
Baker, Miss F. A. R , C. I. M., Antung Ku., via Chinkiang.
Baker, Miss L., M. E. M , Foochow.
Baldwin, J. H., M.D., M. E M., Taianfu, via Tsingtau.
Baldwin, Miss, C. M. S., Foochow.
Baller, F. W., C. I. M., Chefoo.
Balme, Dr. H., E. B. M., Taiyuanfu, Shansi.
Balmer, Miss J., E. P. M., Wukingfu, via Swatow.
Band, S., B.A., and wife, E. P. M., Wukingfu, via Swatow.
Banister, Ven. Archdeacon W., and wife, C. M. S., Hongkong.
Bankes, Miss M. T., A. P. M., Canton.
Bankhardt, F. W., and wife, M. E. M., Yenpingfu, via Foochow.
Banks, Miss G., C. I. M , Ningkwofu, via Wuhu.
Bannan, E. J., C. I. M., Changteh, Hunan.
Barber, E. C., C. I. M., Chaocheng, via Peking.
Barber, Miss E. P., A. P. E., Anking.
Barchet, Miss H., Y M. C. A., Shanghai.
Barclay, T., M.A., E. P. M., Tainan, Formosa.
Barclay, Miss P. A., C. I. M., Kweichowfu, via Ichang (in Europe).
Barham, H. A., and wife, C. I. M., Chengtu.
Barker, Miss I. M., S. C., Tamingfu.
Barlow, C. H., M.D., and wife, A. B. F. M. S., Shaohingfu.
Barnes, Miss L. H. C. M. S , Hangchow.
Barnett, E. E., B.A., and wife, Y. M. C. A., Hangchow.
Barnett, E. J., C M. S., Hongkong.
Barnett, H., and wife, Unc., Jehol, via Peking.
Barnett, Miss M., E. P. M , Tainan, Formosa.
Barr, Miss, C. E. Zen. M., Foochow.
Barrie, H. G , M.D., and wife, C. I. M., Kuling, via Kiukiang.
Barrow, Miss, C. E. Z., Kucheng.
Bartel, H. C., and wife, Ind., Tsaohsien, Shantung.
Barter, A. J., M.D., and wife, C. M. M., Penghsien.
Bartlett, Miss C., M. E. M., Haitang, via Foochow.
Barton, H., and wife, C. M. S., Shaohingfu.
Bashford, J. W., Ph.D., D.D., LL.D., and wife, M. E. M., Peking.
Bassett, Miss B., A. B F. M. S., Suifu, via, Chungking.
Batchelor, Miss E., C. M S., Hangchow.
Bateman, T. W., and wife, C. M. M., Chengtu.
Batterham, Miss M., C. I. M., Yanghsien, via Hankow.

Batty, Miss L. A., C. I. M., Shanghai.
Baugh, Miss E., M. E. M., Peking.
Baumer, Miss E , Ger C. A. M., Yunho, via Wenchow.
Baxter, A., and wife, L. M. S., Canton.
Baxter, A. K., M. B. Ch. B. Ed., and wife, U. M. C. M., Chuchia, Shan.
Baxter, Miss Agnes, C. I. M., Kweiki, via Kiukiang.
Baxter, Miss Annie, C. I. M., Meihsien, via Hankow.
Baxter, Miss M., C. I. M., Kweiki, via Kiukiang.
Bayne, P. M., C. M. M., Chengtu.
Beach, J. G., and wife, C. M. S., Chung Kianghsien, Sze.
Beadle, Miss M., M. E. So., Soochow.
Beal, F. C., Y. M. C. A., Tientsin.
Beals, Z. Charles, and wife, A. A. C., Wuhu.
Beaman, W. F., and wife, A. B. F. M. S., Shanghai.
Bean, B. F., and wife, U. B. in C , Canton.
Bearder, Miss A. M., C. E. M., Peking.
Beath, Miss N., M.B., C.M., E. P. M., Swatow.
Beattie, J., M.A., and wife, E. P. M , Amoy.
Beatty, J. C P., M.D., T.C.D., C. M. S., Taichowfu.
Beatty, Miss E., M.D., T.C.D., I. P. M., Kwangning, via Newchwang.
Beauchamp, M., B.A., and wife, C. I. M., Kweichowfu, via Ichang.
Beck, E. A., and wife, R. C. in U. S , Chenchowfu, Hunan.
Beckingsale, Miss J., B.A , E. B. Z. M., Sianfu, Shensi.
Beckman, R., and wife, S. C. A., Sianfu, via Hankow.
Beddoe, R. E., M.D., A. So. B , Yingtak.
Beebe, R. C., M.D., and wife, M. E. M., Nanking.
Beech, J., and wife, M. E. M., Chengtu.
Begg, T. D , and wife, B. and F. B. S., Shanghai.
Begge, Miss N., M. E. M., Kiukiang.
Behrents, O. S., M.D , and wife, A. L. M., Kioshan, Honan.
Beinhoff, E. O., and wife, Sw. M. in China, Honanfu.
Belcher, W. M., and wife, C. I. M., Liangchowfu and Sianfu.
Bell, J., A.T.S., and wife, E. B M., Sanyuanhsien, Shensi.
Bell, Miss A. L., L. M. S , Chiangchiu, via Amoy.
Bement, Miss F. K., A. B. C. F. M , Shaowu, via Foochow
Bement, Miss L. P., M.D., A. B. C. F M , Shaowu, via Foochow.
Bender, J., and wife, Ger. C A. M., Lungchuan Che., via Wenchow.
Bender, Miss M. E., A. P. E., Shanghai.
Benderlock, Miss, C. M. S., Hongkong.
Bengtsson, O., and wife, S. C. A., Sianfu, via Hankow.
Benham, Miss E., L. M. S., Tingchowfu, via Amoy.
Bennett, Miss E. L., C. I. M., Ninghai, via Ningpo.
Bennett, Miss, C. M. S , Foochow.
Benz, Miss L., Ind., Tsaohsien, Shantung.
Berg, A., and wife, Sw. M. in China, Yuncheng, via Taiyuanfu.
Berg, Mrs. A., S. M. S., Hwangchow, via Hankow.

Berg, Miss G., Nor. L. M., Tengchow, Honan.
Bergen, P. D., and wife, A. P. M., Weihsien, via Tsingtau.
Bergfjord, K., and wife, Nor. L. M., Yunyang, via Hupeh.
Bergin, Miss F. L., Unc., Nanchang, via Kiukiang.
Bergling, A. R., and wife, Sw. M. in China, Hanchenghsien, via Hankow.
Bergstrom, S., and wife, S. C. A., Hingping, Sianfu, via Hankow.
Bernsten, B., and wife, Apos. F. M., Chengtingfu, Chi.
Berry, Miss, L. M. S., Tsangchow, via Tientsin.
Berst, W. R., M.D., and wife, A. P. M., Chenchow, Hunan.
Beruldsen, J., S. C., Tamingfu.
Beruldsen, Niss C., S. C., Tamingfu.
Beruldsen, Miss T. C., S. C., Tamingfu.
Beschnidt, Miss M., C. I. M., Tatungfu, via Peking.
Best, C., and wife, C. I. M., Laian, via Nanking.
Betow, Miss E., M.D., M. E. M., Sienyu, via Foochow.
Bettex, P., and wife, Apos. F. M., Hongkong.
Bettinson, Miss A. H., C. M., Ningpo.
Beutel, J. A., and wife, Ger. C. A. M., Yunho, via Wenchow.
Bevan, H. L. W., M.A., L. M. S., Shanghai.
Bevis, E. G., and wife, C. I. M., Chenchowfu, via Hankow.
Bible, F. W., and wife, A. P. M., Hangchow.
Biggam, Miss M., C. I. M., Ninghai, via Ningpo.
Biggin, T., M.A., and wife, L. M. S., Tungchow, via Peking.
Bigler, Miss Regina M., M.D., U. B. in C., Canton.
Billing, A. W., and wife, M. E. M., Foochow.
Billing, Miss M., M. E. M., Foochow.
Birch, Miss E. S., C. I. M., Shanghai.
Bird, C. H., B.A., and wife, C. I. M., Kaifeng, via Hankow.
Bird, F., C. I. M., Chungking.
Birrell, M. B., and wife, C. and M. A., Wuchang.
Bishop, H. N., C. M. S., Shaohingfu.
Bitton, W. N., L. M. S., Shanghai.
Bjertnoes, S., Nor. M. S., Sichow, via Peking.
Bjorklund, Miss M., Sw. M. in China, Ishih, via Taiyuanfu.
Bjorkman, Miss M. S., Apos. F. M., Chengtingfu, Chi.
Black, E. F., and wife, M. E. M., Foochow.
Black, Miss, C. I. M., Laohokow, via Hankow.
Black, Miss E., C. I. M., Laohokow, via Hankow.
Black, Miss E., E. P. M., Swatow.
Black, Miss J., C. I. M., Laohokow, via Hankow.
Blackmore, Miss, Unc., Pokow, via Tangshan.
Blackmore, Miss L., C. I. M., Chefoo.
Blackstone, J. H., and wife, M. E. M., Nanking.
Blackstone, W. E. Ind., Nanking.
Blain, J. M., and wife, A. P. M. So., Kashing.
Blair, C. E., M. B., Ch. B., and wife, L. M. S., Tingchowfu, via Amoy.

Blakely, Miss G. M., C. I. M., Anjen, via Kiukiang.
Blalock, T. L., and wife, G. M., Taian, Shantung.
Blanchett, C. I., and wife, C. M. S., Pakhoi.
Bland, A., and wife, C. I. M., Anking.
Bland, F. E., and wife, C. M. S., Foochow.
Blandford, E. J., and wife, North-West Kiangsi M., Wucheng Ki., via Kiukiang.
Bläsner, F., and wife, C. I. M., Changshu Ki., via Kiukiang.
Blauvett, Miss E. H., M.D., R. C. in A., Siokhe, via Amoy.
Bliss, E. L., M.D., and wife, A. B. C. F. M., Shaowu, via Foochow.
Blom, C., and wife, Sw. M. in China, Yuncheng, via Taiyuanfu.
Blumhardt, B., All. Ev. P. M., Tsingtau.
Blumhardt, Miss H., All. Ev. P. M., Tsingtau.
Blundy, J., and wife, C. M. S., Sungkihsien, via Foochow.
Boardman, Miss E B., A. P. M. So., Hangchow.
Boaz, Miss, C. E. Z., Nangwa, via Foochow.
Bobby, W. G., and wife, C. I. M., Wuhu.
Boddy, Miss E., M. E. M , Taianfu, via Tsingtau.
Boehne, Miss E. S., A P. M., Tsinan, via Tsingtau.
Boggs, J. J , and wife, A. P. M., Canton.
Boggs, Miss L. Pearl, Ph D., M. E. M., Nanking.
Bolling, Mrs. T. B. J., Sw. M. in China, Hoyang, via Peking.
Bolton, Miss A., C. M. S., Pakhoi.
Bolton, Miss E. R., C. I. M., Taning Sha., via Peking.
Bolwig, C., and wife, D. L. M., Takushan, via Newchwang.
Bomar, Miss M. B., M. E. So., Huchowfu.
Bonafield, Miss J , M. E. M., Foochow.
Bond, Miss., C. E. Z., Hinghwafu, via Foochow.
Bondfield, G. H., and wife, B. & F. B. S., Shanghai.
Bone, C., and wife, W. M. S , Hongkong.
Bonnell, Miss C., Door of Hope, Shanghai.
Bonsey, A., L. M. S., Hankow.
Bonthius, A., M.D., and wife, R. C. in A., Amoy.
Boone, H. W., M.D., and wife, A. P. E., Shanghai.
Boone, Miss A. A., A. P. E., Shanghai.
Boot, H. P., M.A., R C. in A., Chiangchiu, via Amoy.
Booth, R. T., M.B., B.Ch. (R. U. I.), and wife, W. M. S., Hankow.
Booth, W. C., and wife, A. P. M., Chefoo.
Booth, Miss M. E., C. I. M., Paoning, Sze.
Booth, Miss N., W. M. S , Hankow.
Borbein, Miss L., Ber. M., Canton.
Borg, Miss J , M. E. M., Chungking.
Borjeson, Miss H., S. M. S., Hwangchow, via Hankow.
Bornand, G., B.M., Hoyun, via Canton and Weichow.
Borst-Smith, E. F., and wife, E. B. M., Yennganfu, Shensi.
Bosshard, J., B. & F. B. S., Hongkong.
Bostick, G. P., and wife, G. M., Pochow, Anhwei.

Bostick, Miss A. T., G. M., Pochow, Anhwei.
Bostick, W. D., and wife, G. M., Pochow, Anhwei.
Bostroin, Miss, D. L. M., Takushan, via Newchwang.
Bosworth, Miss S. M., M. E. M., Foochow.
Botham, Mrs T. E., C. I. M., Ninghaichow, via Chefoo.
Bourne, H. L., C. I. M., Anking.
Bowen, A. C., and wife, M. E. So., Changchow.
Bowen, A. J., M.A., and wife, M. E. M., Nanking.
Bowen, Miss N , C. & M. A., Wuchang.
Bowles, N. E., B.A., C. M. M., Kiatingfu.
Bowser, Miss Hilda G., C. L. S., Shanghai.
Box, E., and wife, L. M. S., Shanghai.
Boyd, H. W., M.D., and wife, A. P. M., Canton.
Boyd, J. R. S., B.A., and wife, C. M. S., Kutien, via Foochow.
Boynton, C. L., B.A., and wife, Y. M. C. A., Shanghai.
Brackbill, Miss S. C., C. M. M., Chengtu.
Bradley, Dr. Neville, and wife, C. M. S., Pakhoi.
Bradley, J. W., M.D., and wife, A. P. M., Sutsien, via Chinkiang.
Bradley, Miss, C. M. S., Pakhoi.
Bradley, Miss L., C. M. S , Ningtaik, via Foochow.
Bradshaw, F. J., and wife, A. B. F. M. S , Kiatingfu, via Chungking.
Bragg, T., L.R.C.P. & S., and wife, L. M. S., Chichow, via Peking.
Brander, Miss J., E. P. M., Swatow.
Brecken, E. R., and wife, C. M. M., Luchow, Sze.
Brethorst, Miss A., M. E. M., Tzechow, Sze.
Breton, E., Liebenzell M., Hengchow, via Yochow.
Brett, Miss A. E., C. I. M., Yangchow.
Bretthauer, Miss E., B.A., M.D., A. B. F. M. S., Hanyang.
Brewster, W. N., D.D., and wife, M. E. M., Hinghwa, via Foochow.
Bridge, A. H., and wife, Ind., Weichen, via Shuntefu.
Bridge, J. E. E , Unc., Wentenghsien, via Weihaiwei.
Briggs, Miss, L. M. S , Hongkong.
Brillinger, A. M., and wife, C. M. M., Chengtu.
Brimstin, Miss M. E., C. M. M., Chengtu.
Briscoe, W. F. H., C. I. M., Hungtung, via Peking.
Briseid, Miss T., Unc., Shihtao, via Chefoo.
Britten, Miss N., C. I. M., Yangchow.
Britton, T. C., and wife, A. So. B., Soochow.
Britton, Miss F. M., W. M. S., Canton.
Broadfoot, T. A., B.A., B.D., and wife, C. P. M., Kongmoon, via Hongkong.
Brock, J., and wife, C. I. M., Chowkiakow, via Hankow.
Brockman, F. S , and wife, Y. M. C. A., Shanghai.
Bromby, C., C. I. M., Kaihsien, via Ichang.
Brook, Miss J. P , C. I. M., Hiangcheng, via Hankow.
Brooks, Miss C. A., C. M. M., Chengtu.
Brooks, Miss G. A., C. I. M., Kiatingfu.

Brooks, Miss I. L., Meth. Pub. House in C., Shanghai.
Broomhall, A. H., and wife, C. I. M., Chungking.
Broomhall, Dr. B. C., and wife, E. B. M., Taiyuenfu.
Broomhall, M., B.A., and wife, C. I. M. (In England).
Broström, Miss, D. L. M., Takushan, via Newchwang.
Brown, C. C., and wife, E. P. M., Changchowfu, via Amoy.
Brown, F., F.R.G.S., and wife, M. E. M., Tientsin.
Brown, F. A., A. P. So., Nanking.
Brown, G. G., and wife, C. I. M. (in England).
Brown, H. J. B., and wife, S. P. G., Peking.
Brown, J., M. E. M , Kiukiang.
Brown, J. E., and wife, F. C. M., Luchowfu, via Wuhu.
Brown, N. W., M.D., and wife, A. B. F. M S., Nanking.
Brown, T. C., B.A., B.D., L. M. S., Amoy.
Brown, Miss A. E , S. C., Tamingfu.
Brown, Miss B., C. M. S., Funingfu.
Brown, Miss C. E., A. So. B., Macao.
Brown, Miss M. C., C. I. M., Kwangsinfu, via Ningpo.
Browne, B. Score, M.D., C. M. S., Taichowfu.
Browne, W., and wife, C. M. S., Chuki.
Browne, Miss, A. B C. F. M., Tungchow, Chi.
Brownell, H. C., B.A., Canton Christian College, Canton.
Browning, R. E., A. P. E , Shanghai.
Brownlee, E. A., and wife, C. I. M., Kianfu, via Kiukiang.
Bruce, J. H., B.A., and wife, C. P. M , Wu an, Ho.
Bruce, J. P., and wife, E B. M., Tsingchowfu, via Kiaochow.
Brun, S., M A., B.D., and wife, Nor. M. S., Sinhwa, via Changsha.
Bryan, A. V., and wife, A. P. M., Port Arthur, Manchuria.
Bryan, H., M.D., A. P. M., Nodoa, via Hoihow, Hainan.
Bryan, R. B., and wife, C. M. S., Funingfu.
Bryan, R. T., D D., and wife, A. So. B., Shanghai.
Bryan, Miss F. C., A. So. B., Yangchow.
Bryant, E. E., B.A., B.D., L. M. S., Tsangchow via Tientsin.
Bryer, Miss, C. E. Z., Pucheng, via Foochow.
Bryson, A. G., and wife, L M. S., Tsangchow, via Tientsin.
Bryson, T., and wife, L. M. S., Tientsin.
Bryson, Miss M. E., M.B., Ch B., E. P. M., Changchowfu, via Amoy.
Buchanan, T. F., N. B. S. S., Hankow.
Bucher, J. F., and wife, R. C. in U. S., Yochow, via Hankow.
Buck, Frank C., F. C. M., Luchowfu, via Wuhu.
Buckner, H. F., and wife, A. So. B , Yingtak, via Canton.
Bugge, S., B.Sc., M.A., B.D , Nor. M. S., Changsha.
Bugge, Steen, Y. M. C. A., Peking.
Buller, Miss, C. E. Z., Saiong.
Bullock, A. A., and wife, A. P. M., Nanking.
Bunbury, G. A., M.A., and wife, C. M. S., Canton.

Bunting, C. A., and wife, C. I. M., Wanan Ki., via Kiukiang.
Burbridge, Miss N., C. I. M., Kiatingfu, via Chungking.
Burch, C. A., and wife, A. A. C., Chaohsien.
Burdick, Miss S. M., Ph.B., Seventh D. B., Shanghai.
Buren, Miss E. A. E., Sw. M. in China, Honanfu.
Burgess, J. S., B.A., B.D., and wife, Y. M. C. A., Peking.
Burgess, O., and wife, C. I. M., Shanghai (in Australia).
Burke, W. B., and wife, M. E. So., Sungkong.
Burke, Miss Margaret E., A. A. C., Chaohsien.
Burkwall, H. O. T., and wife, B. & F. B. S., Canton.
Burlingame, Miss E. M., Ind., Canton.
Burn, Miss E. F., C. I. M., Chinkiang.
Burne, A. E., and wife, S. P. G., Weihaiwei.
Burroughs, Miss, C. E. Z., Sangiong, via Foochow.
Burt, E. W., B.A., E. B. M., Weihsien, via Chefoo.
Burton, Miss, C. M. S., Tosung, via Foochow.
Burton, Miss E., C. I. M., Anjen, via Kiukiang.
Bushell, Miss J., C. M. S., Foochow.
Butchart, J., M.D., and wife, F. C. M., Luchowfu, via Wuhu.
Butcher, Miss, Unc., Tuchiawop'u, via Tongshan.
Butler, Miss A. E., E. P. M., Shoka, Formosa.
Butler, Miss E., C. E. Z., Saiong, via Foochow.
Butler, Miss E. H., A. F. M., Nanking.
Butler, Miss E. M., A. P. M. Canton.
Butzbach, A. H., and wife, Ev. M., Shenchowfu, Hunan.
Byerly, Miss A. E., A. P. E., Wuchang, via Hankow.
Byers, G. D., A. P. M., Hoihow, Hainan.
Byles, Miss, M.B , Ch.B., L M. S., Hankow.
Bynon, Miss M. H., M D., A. P. M., Weihsien, via Tsingtau.
Cable, Miss A. M., C. I. M., Huochow, via Peking.
Cadbury, W. W , M.D., Univ. Medical College, Canton.
Cadman, W. C., C. & M. A., Wuchow.
Cajander, Miss E., Fin. F. C. M., Yungsin, via Kiukiang.
Caldwell, C. N., and wife, A. P. M., Taichow, Ku., via Chinkiang.
Caldwell, E. B., and wife, M. E. M., Foochow.
Caldwell, H. R., and wife, M. E. M., Hokchiang, via Foochow.
Caldwell, T., and wife, C. M. S , Shihchuan, Sze.
Caldwell, Miss P., A. So. B., Laichow, via Chefoo.
Callum, D. A., and wife, C. M. S., Chungpa, Sze.
Calvert, Miss E. E., L. M. S., Wuchang, via Hankow.
Cameron, A. N., and wife, "Broadcast Tract" Press, Changsha, Hunan.
Cameron, W. M., and wife, A. B. S., Shanghai.
Campbell, W., F.R.G.S., and wife, E. P. M., Tainan, Formosa.
Campbell, Miss A., C. I. M.. Panghai, (Chenyuen), via Yochow.
Campbell, C. K., and wife, M. E So , Soochow.
Campbell, Geo., and wife, A. B. F. M. S., Kaying, via Swatow.

Campbell, W. M., and wife, A. P. M., Kiungchow, via Hoihow, Hainan.
Campbell, Miss E., M. E. M., Peking.
Candlin, G. T., and wife, U. M. C. M., Tangshan.
Cannell, W. R., C. M. S., Anhsien, Sze.
Canner, W., S. P. G., Yungchinghsien.
Cannon, A. L., C. I. M., Jaochow, via Kiukiang.
Canright, H. L., M.D., and wife, M. E. M., Chengtu.
Capen, R. T., and wife, A. B. F. M. S., Swatow.
Carden, Miss, C. M. S., Hongkong.
Cardwell, J. E., C. L. S., Shanghai.
Caren, T. H., L. M. S., Canton.
Carleson, Mrs. N., S. Holiness, Tatungfu, via Taiyuanfu (in Europe.)
Carleton, Miss M. E., M.D., M. E. M., Lekdu, via Foochow.
Carlton, Miss C., C. M. S., Chungkianghsien, Sze.
Carlyle, Miss L., C. I. M., Tungsiang, Ki., via Kiukiang.
Carncross, Miss F., M. E. M., Chinkiang.
Carothers, Miss A. M., M.D., A. P. M., Soochow.
Carpenter, G. B., C. & M. A., Wuchow.
Carpenter, J. B., B.A., and wife, C. M. S., Kucheng, via Foochow.
Carper, Miss Elizabeth R., M.D., A. P. M., Limchowfu.
Carr, J. C., M D , and wife, C. I. M., Pingyangfu, via Peking.
Carr, S. H., M.D., and wife, C. I. M., Kaifeng, via Hankow.
Carritt, H. W., Anglo-Chinese College, Tientsin.
Carscallen, C. R., B.A., and wife, C. M. M., Chengtu.
Carson, F. S., and wife, M. E M., Hinghwa, via Foochow.
Carson, J., B.A., and wife, I. P. M., Newchwang.
Carter, F. C., and wife, C. & M. A., Tatong.
Carter, T. F., and wife, A. P. M., Hwaiyuan, An.
Carter, Miss A. E., Mission to Chinese Deaf, Chefoo.
Cartwright, Miss E., M.A., A. P. E., Soochow.
Carver, J., and wife, C. I. M., Kanchow, Ki., via Kiukiang.
Carwardine, C., and wife, C. I. M., Chengku, via Hankow.
Case, Dr. J. N., and wife, Unc., Weihaiwei.
Caspersen, Miss E., Nor. M. S., Changsha.
Cassels, Bishop, W. W., B.A., and wife, C. I. M., Paoning, Sze.
Cassidy, Miss B., A. A. C., Wuhu.
Casswell, Miss E., C. M. S., Mienchow, Sze.
Castle, H., and wife, C. M. S., Hangchow.
Castleton, A. G., E. B. M., Peicheng, Putai City, via Kiaochow.
Cecil-Smith, G., and wife, C. I. M , Kweiyang, via Chungking.
Chalfant, F. H., and wife, A. P. M., Weihsien, via Tsingtau.
Chalfant, W. P., and wife, A. P. M., Tsingchowfu, via Chinkiang.
Chalmers, R., M.D., E. P. M., Swabue, via Hongkong.
Chambers, J. W., B.S., Y. M. C. A., Peking.
Chambers, R. E., and wife, A. So. B., Canton.
Champness, C. S., and wife, W. M. S., Yiyang, Hunan.

Chandler, H. E., A. P. M., Weihsien, via Tsingtau.
Chaney, Miss G., A. B. C. F. M., Fenchow, Shensi.
Chapin, D. C., A. P. M., Paotingfu.
Chapin, Miss A. G., A. B. C. F. M., Tungchow, Chi.
Chapman, T. W., M.Sc., U. M. C. M., Wenchow.
Chapman, W. C., A. P. M., Taoyuan, Hunan.
Charles, M. R., M.D., and wife, M. E. M., Nanchang.
Charles, Miss A., C. & M. A., Wuchow.
Charter, G. A., L.R.C.P. & S., and wife, E. B. M., Sianfu, Shensi.
Cherney, J. A., and wife, A. B. F. M. S., Suifu, via Chungking.
Cheshire, Miss A., A. P. E., Wusih.
Cheshire, Miss E. T., A. P. E., Wuchang.
Child, F., and wife, C. M. S., Kweilinfu.
Chittenden, Miss C. E., A. B. C. F. M., Inghok, via Foochow.
Christensen, C., and wife, D. L. M., Port Arthur.
Christensen, C. A. L. B., Unc., Tuchiawop'u, via Tongshan.
Christensen, L., A. L. M., Loshan, Honan.
Christie, D., F.R C.P., L.R.C.S., and wife, U. F. C. S., Moukden.
Christie, W., and wife, C. and M. A., Choni (Thibetan).
Christopherson, F. A., and wife, C. and M. A., Loh Ting, via Tak Hing.
Church, Miss, C. E. Z., Kutien, via Foochow.
Churcher, Miss E. J., C. I. M., Kwangyuan, via Ichang.
Churchill, A. W., M.B., C. M. S., Kienningfu, via Foochow.
Churchill, Miss E. A., A. P. M., Canton.
Claiborne, Miss E., M. E. So., Shanghai.
Clark, H. M., B.A., C. P. M., Taokou, Ho.
Clark, I. B., and wife, A. B. F M. S., Suifu, via Chungking.
Clark, W. T., M.D., and wife, C. I. M., Talifu, via Mengtze.
Clark, Miss A., L. M. S., Shanghai.
Clark, Miss A. M., A P. E., Hankow.
Clark, Miss E J., C. M. S., Ningpo.
Clark, Miss, L. M. S., Hengchowfu, Hunan.
Clark, Miss M. M , C. M. S , Ningpo.
Clark, Miss N. J., F. C. M., Chuchow, An., via Nanking.
Clarke, E. E. and wife, Unc., Shankaohsien, via Kiukiang.
Clarke. G. W., and wife, C. I. M., Tientsin.
Clarke, S. R., and wife, C. I. M., Kweiyang, via Chungking.
Clarke, Miss I., C. M. S., Shaohingfu.
Clarke, Miss J. C., C. M. S., Ningteh, via Foochow.
Clarke, Miss L., C. I. M., Kweichowfu, via Ichang.
Clarke, Miss M. E., C. M. S., Funingfu, Foochow.
Classon, J. L., S. Holiness, Hunyuan, via Peking.
Clausen, H., Kieler C. M., Pakhoi.
Claxton, A. E., and wife, C. M. M., Chungking.
Clayson, W. W., B.A., and wife, L. M. S., Canton.
Clayton, G. A., and wife, W. M. S., Hankow.

Clazie, Miss M., C. P. M., Tamsui, Formosa.
Clements, A. J., C. I. M., Fushun, Sze., via Chungking.
Clements, H., C. M. S., Shaohingfu.
Clift, H. L., M.D., Emmanuel Medical Mission, Nanning.
Cline, J. W., D.D., and wife, M. E. So , Shanghai.
Clinton, Mrs. T A. P., C. I. M , Kuling.
Clough, Miss E. S., C. I. M., Yangchow, via Chinkiang.
Coates, C. H., and wife, C. I. M , Wenchwan, Sze.
Cochran, J. B., and wife, A. P M , Hwaiyuan, An., via Nanking.
Cochran, S., M.D., and wife, A. P. M., Hwaiyuan, An., via Nanking.
Cochrane, T., M.B., C.M , and wife, L. M. S , Peking.
Codrington, Miss, C. E. Z., Kutien, via Foochow.
Cody, Miss Jennie L., A. B F. M. S., Hanyang.
Cogdal, Miss M. E., A P. M., South Gate, Shanghai.
Cole, A. F., M.R.C.S., L.R.C.P., and wife, C. M. S., Ningpo.
Cole, J. G., S. C , Tamingfu, via Tientsin.
Cole, G H., M.E., and wife, Y. M. C. A., Tientsin.
Cole, W. B., and wife, M. E. M., Hinghwafu, via Foochow.
Cole, Miss F., C. I. M., Yangchow, via Chinkiang.
Coleman, Miss, C. M. S., Kieniang, via Foochow.
Coleman, Miss I. M., C. I. M., Yanghsien, via Hankow.
Coleston, Miss, C. E. Z., Nangwa, via Foochow.
Collan, S., and wife, Finn. M. S., Yuingting, via Shashi.
Collier, Miss C., M. E. M , Chengtu.
Collins, A. S., B A., Canton Christian College, Canton.
Collins, S. B., B.A., Y. M. C. A , Peking.
Collins, Miss F. L., C. I. M., Kinki, via Kiukiang.
Comerford, W. E., E. B. M., Sianfu.
Connaughty, Miss L., S. C., Tamingfu.
Connell, Miss H., C. P. M., Tamsui, Formosa
Conway, H. S., and wife, C. I. M., Shekichen, via Hankow.
Cook, T., C. I. M., Luchow, Sze.
Cooke, Miss K. E , C. I. M., Iyang, Ki., via Kiukiang.
Coole, T. H., M.D , and wife, M. E. M., Kucheng, via Foochow.
Cooper, E. C., and wife, W. M. S , Changsha, Hunan.
Cooper, E J., and wife, C. I. M., Chaocheng, via Peking.
Cooper, F. C , and wife, A. P. E., Shanghai.
Cooper, Mrs. W. C. I. M. (in England).
Cooper, Miss A. B., C. E. Z., Lo-nguong, via Foochow.
Cooper, Miss E. B., M D., A. P. M., Tsingtau.
Cooper, Miss F., L. S. A., C. E. Z., Lo-nguong, via Foochow.
Copp, A., and wife, B. and F. B. S., Chefoo.
Coppock, Miss G., Y. W. C. A., Shanghai.
Corbett, C. H., and wife, A. P. M., Tungchow, Chi.
Corbett, H., D.D., and wife, A. P. M., Chefoo.
Corbett, Miss M. N., A B. C. F. M., Peking.

Corbin, Paul H., and wife, A. B. C. F. M., Taikuhsien Shansi.
Cormack, J. G., L.R.C.S. and P., Ed., and wife, L. M. S., Peking.
Cormack, Miss I , C. I M., Loping, via Kiukiang.
Cornaby, W. A , and wife, C. L. S., Shanghai.
Corneross, Miss F., M. E M., Chinkiang.
Cornford, C. E., Ind., Hangchow.
Corriher, Miss E., A. P. M. So., Kashing.
Cory, A. E , and wife, F. C. M., Nanking.
Cottrell, R. F., and wife, Seventh D. A., Chowkiakow, Honan.
Coultas, G. W., and wife, C. M. S., Hangchow.
Coulthard, J. J., and wife, C. I. M., Chefoo.
Cousins, C. D., and wife, L. M. S., Poklo, via Canton.
Cousins, H. S., B.A., S. P. G., Weihsien, via Tsingtau.
Cousland, Dr. P. B., M.B., C.M., and wife, E. P. M., Shanghai.
Covert, Miss M. C., A. B. F. M. S., Ningpo.
Cowan, Miss A. M., M.B., C.H.B., U. F. C. S., Ashio, via Newchwang.
Cowen, J. L., and wife, Meth. Pub. House in China, Shanghai.
Cowen, Miss D., Meth. Pub. House, Shanghai.
Cowles, R. T., China Baptist Pub. S., Canton.
Cowling, E., B.D., W. M. S., Changsha.
Cox, G. A., L.R.C.P.& S., Ed., and wife, C. I. M., Chinkiang.
Cox, J. R., M.D., and wife, C. M. M., Jenshow, via Chungking.
Coxon, Miss, L. M. S., Hengchowfu, Hunan.
Crabb, E., and wife, A. P. M., Hengchow, Hunan.
Craig, Miss, C. M. S., Funingfu, via Foochow.
Craig, Miss I. A., C. I. M., Chefoo.
Crandall, Miss Grace I., M.D., Seventh D. B., Shanghai.
Crane, Miss E M., M. E. M., Wuhu.
Crawford, A. R., M.A., and wife, I. P. M , Kirin.
Crawford, O. C , and wife, A. P. M., Soochow.
Crawford, W. M.D., and wife, C. M. M., Kiatingfu.
Crawford, W. M., and wife, M. E M., Chungking.
Crawford, Miss L., Unc., Tehnganhsien, via Kiukiang.
Crawford, Miss L. J., A. B. F. M. S., Hanyang.
Crawford, Miss M. B., W. M. S., Wuchang.
Cream, Miss S. A., C. I. M., Yencheng, Ho.
Cree, Miss, C. M. S., Hongkong.
Creighton, J. W., A. P. M., Yuengkong.
Crenshaw, J. C , A. P. So., Nanking.
Cressey, Earl H., and wife, A. B. F. M. S., Hanyang.
Cressey, Miss M., A. B. F. M. S., Ningpo.
Crocker, W. E., and wife, A. So. B., Chinkiang.
Crocket, J., M.B., Ch.B., and wife, C. S. M., Ichang.
Crofoot, J. W., M.A., and wife, Seventh D. B., Shanghai.
Crofts, D. W., B A., B.D., B. Sc., C. I. M., Chenyuan, via Yochow
Crooks, Miss E., M.B , C.M., I. P. M., Kirin, via Newchwang.

Crooks, Miss G., M. E. M., Chinkiang.
Crooks, Miss S. E., I. P. M., Kirin.
Crouse, F. C., and wife, A. B. S., Kiukiang.
Crowl, Miss A. L., A. B. F. M. S., Hanyang.
Crumpe, Miss, Ind., Foochow.
Crutcher, A. T., and wife, C. M. M., Chengtu.
Crystall, Miss E. J., C. I. M., Sisiang, via Hankow.
Cu, Miss L. B., M.D., M. E. M., Hokchiang, via Foochow.
Cuff, A., and wife, Unc., Juichowfu, via Kiukiang.
Culverwell, Miss E., C. I. M., Yingshan, Sze., via Ichang.
Culverwell, Miss F. H., C. I. M., Nanpu, via Ichang.
Cumber, Miss Mira L., F. F. M., Chungking.
Cundall, E., L.R.C.S.&P., W. M. S., Anlu, via Hankow.
Cunningham, A. M., and wife, A. P. M , Peking.
Cunningham, J. D., C. I. M., Anking.
Cunningham, J. R., and wife, C. & M. A., Pingloh, via Wuchow.
Cunningham, R., C. I. M., Tatsienlu, Sze.
Cunningham, W. R., M D , A. P. M., Yihsien, via Chinkiang.
Curnow, J. O , and wife, M. E. M., Suining, Sze
Currie, Miss M. S., C. I. M., Tientai.
Curtis, H. H., and wife, C. I. M., Kiangtsin, via Chungking.
Curtis, J., C. M. S., Funingfu, via Foochow
Cushman, Miss C. E., M. E. M., Tientsin.
Czach, Miss T., Liebenzell Mission, Ukang, via Yochow.
Czerwinski, C., and wife, Liebenzell Mission, Changsha, Hunan.
Daehlen, I., and wife, A. L. M., Sinyangchow, Honan.
Dahlberg, Miss H. A., S. C. A., Saratsi, via Peking.
Dale, Miss E. P., F. C. M., Wuhu.
Dalland, O., Nor. M. S., Iyang, via Changsha.
Daniel, J. C., A. So. B., Hwanghsien.
Dannenberg, W. E., and wife, F. C. M., Chuchow, An., via Nanking.
Darling, Miss A. R., C. I. M., Shanghai.
Darlington, T., and wife, C. I. M., Wanhsien, via Ichang.
Darley, Miss C. E. Z., Kienning, via Foochow.
Darroch, J., Litt. D., and wife, Religious Tract Soc., Shanghai.
Darroch, Miss, M., C. I. M., Tungsiang Ki., via Kiukiang.
Davenport, C. J., F.R.C.S., and wife, L. M. S., Shanghai.
Davenport, E. C., M.D., South China Med. College, Canton.
Davey, Miss G. C., C. I. M., Shekichen Ho., via Hankow.
Davidson, A , and wife, F. F. M., Chungking.
Davidson, A. W., and wife, F. F M., Chungking.
Davidson, D. C , M.A., U. F. C. S., Hulan, via Newchwang.
Davidson, R. J., and wife, F F. M., Chentu
Davidson, W. H., M.R.C.S., L.R.C.P. (Lond.) and wife, F. F. M., Chungking.
Davidson, Miss M. S., U. F. C. S., Moukden.
Davies, C. F., and wife, C. I. M., Kweiyang, via Chungking.

Davies, H., M.A., P. C. N. Z., Canton.
Davies, J. P , and wife, A. B. F. M. S., Kiating, via Chungking.
Davies, Miss H., C. I. M., Sintientsi (Paoning), via Ichang.
Davies, Miss H., L. M. S., Hongkong
Davis, C. F. E., and wife, C. I. M., Chuhsien, Sze., via Ichang
Davis, D. H., D.D., and wife, Seventh D. B., Shanghai.
Davis, F. W., and wife, C. & M. A., Wuchow.
Davis, G. L., and wife, M. E. M., Changli, via Tientsin.
Davis, G. R , and wife, M. E. M., Tientsin.
Davis, H. E., and wife, Seventh D. B., Shanghai.
Davis, J. W., D.D., LL.D., A. P. M. So., Soochow.
Davis, Lowry, and wife, A. P. So., Kashing.
Davis, W. W., M. E. M., Peking.
Davis, W. G., C. & M. A., Wuchang.
Davis, Miss A. A., C. I. M., Iang-keo, via Ningpo.
Dawes, J. V., and wife, A. So. B., Laichowfu.
Dawson, W. F., and wife, L. M. S., Peking.
Dawson, Miss A., Unc., Nanchang, via Kiukiang.
Day, D. J. S., and wife, R C. in A., Amoy.
Day, F., S. P. G., Yungchung Hsien.
Day, L. J., and wife, B. & F. B S., Shanghai.
Day, Miss G., M. E. M., Chengtu.
De Greeuw, Miss H. J A., C. I M., Anjen, via Kiukiang
De Haan, A. B., and wife, A. B. C. F. M., Pang Kiachwang, via Tientsin.
De Pree, H. P., B.D., and wife, R. C. in A., Chiangchiu, via Amoy.
Dean, Miss J., A. R. P. M., Takhing, via Canton.
Deane, F. S., B. & F. B. S., Unassigned.
Deane, Miss A. M., Apos. F. M., Hongkong.
Deck, Miss P. M., C. I. M., Hwochow, via Peking.
Deis, F. G., A. P. E., Hankow.
Dempsey, P. T., and wife, W. M. S , Tayeh, via Hankow.
Denham, G. T., C. I. M., Suitingfu, via Ichang.
Denham, J. E., and wife, C. M. S., Hangchow.
Denham, Miss, W. M. S., Yungchowfu, Hunan.
Denninghoff, Miss C. C. J., Liebenzell Mission, Changsha.
Derr, C. H., and wife, A. P. M., Chenchow, Hunan.
Deutsch, I., Apos. F. M., Chengtingfu.
Devol, G. F , M.D , and wife, A. F. M., Luho, via Nanking.
Dewstoe, E , and wife, W. M. S., Canton.
Deyve, Miss E., M. E. M., Lekdu.
Dickey, Miss E., A. P. M., Ningpo.
Dickie, F., C. I. M., Kinhwafu, via Ningpo.
Dickson, Miss A. I., B.A., C. P. M., Kongmoon, via Hongkong.
Diehl, F , and wife, Rhen, M. S., Taiping, via Hongkong.
Dieterle, Miss E., Door of Hope, Shanghai.
Dietrich, G., B. M., Nyenhangli, via Swatow.

Dildine, H. G., and wife, M. E. M., Yungchun, via Foochow.
Dilley, F. E., M.D., A. P. M., Peking.
Dinneen, Miss, C. E. Z., Foochow.
Dives, Miss E., C. I. M., Kaifeng, Ho.
Dixon, W. P., and wife, Apos. F. M., Hongkong.
Dobson, W. H., M.D., and wife, A. P. M., Yeungkong.
Dodd, A. B., and wife, A. P. M., Tsinan, via Tsingtau.
Dodds, Miss A., A. P. M., Chefoo.
Dodson, Miss S. L., A. P. E., Shanghai.
Doherty, Mrs. W. J., C. I. M., Sinchanghsien.
Domay, G., and wife, C. I. M., Linkiang, via Kiukiang.
Doring, H., and wife. B. & F. B. S., Unassigned.
Dougherty, Miss M. E., A. P. So., Chinkiang.
Douglas, G., M.A., and wife, U. F. C. S., Liaoyang, via Newchwang.
Douglass, C. W., and wife, A. P. P., Shanghai.
Doust, Miss A., Door of Hope, Shanghai.
Dow, Miss ,J. M.B., C. P. M., Changteho, Ho.
Dow, Miss Nellie E., A. A. C., Nanking.
Dowling, P. H., Y. M. C. A., Taihoku, Formosa.
Dowling, Miss M. A., A. B. F. M. S., Shaohingfu.
Downing, Miss C. B., Chefoo Miss. Home, Chefoo.
Downing, Miss M., C. I. M., Yangchow.
Draffin, G. F., C. I. M., Nanchowting, via Yochow.
Drake, Miss E., C. I. M., Tachu, Sze , via Ichang and Wanhsien.
Drake, Miss N., M. E. So., Soochow.
Drane, Miss L. A., C. & M. A., Nanlinghsien, via Wuhu.
Draper, Miss F. L., M.D., M. E. M., Sienyu, via Foochow.
Dresser, Miss E. E., A. P. M., Nanking.
Dreyer, F. C. H., and wife, C. I. M., Hungtung, Sha., via Peking.
Dring, Miss G., C. I. M., Loping, via Kiukiang.
Drummond, W. J., and wife, A. P. M., Nanking.
Drury, C. D., B.A., C. M. S., Shaohing.
Drysdale, I. F., and wife, B. & F. B. S., Tientsin.
Du Bose, Mrs. H. C., A. P. M. So., Soochow.
Du Bose, P. C., and wife, A. P. M. So., Soochow.
Dubs, C. N., and wife, U. E. C. M., Changsha, via Hankow.
Duffy, A., and wife, C. I. M., Takutang, via Kiukiang.
Duffus, Miss M , E. P. M., Wukingfu, via Swatow.
Duncan, Miss A. N., E. P. M., Changchowfu, via Amoy.
Duncan, Miss H. M., C. I. M., Wanan, Ki., via Kiukiang.
Duncan, Miss M. B., A. P. M., Ningpo.
Duncanson, R., B.A., and wife, C. P. M., Kongmoon, via Hongkong
Dunk, Miss, C. M. S., Shiuhing, via Canton.
Dunlap, I., and wife, U. E. C. M., Liling, via Yochow.
Dunlap, R. W., M.D., A. P. M., Tengchowfu, via Chefoo.
Dunphy, Miss H., Unc., Nanchang, via Kiukiang.
Durham, Miss L., A. P. M., Canton.

Duryee, Miss A., R. C. in A., Tongan, via Amoy.
Duryee, Miss L. N., R. C. in A., Tongan, via Amoy.
Duthie, J., and wife, Unc., Pakou, via T'angshan.
Dye, D., A. B. M. U., Suifu, via Chungking.
Dyer, Miss C. P., M. E. M., Changli, via Tientsin.
Dyer, Mrs. L., Ind., Shanghai.
Dyer, Miss E., C. & M. A., Wuchow.
Dymond, F. J., and wife, U. M. C. M., Chaotung, Yun.
Eadie, G., B.A., and wife, C. P. M., Changteho, Ho.
Eagger, E., and wife, Unc., Pakow, via Tongshan.
Eames, C. M., A. P. M., Tsiningchow, via Chinkiang.
Earle, J. R., B.A., and wife, C. M. M., Jenshow.
Eastman, V. P., and wife, A. B. C. F. M., Linching, via Tehchow.
Easton, G. F., and wife, C. I. M., Hanchungfu, via Hankow and Sianfu.
Ebeling, W. H. C , and wife, A. B. C. F. M., Tungchow, Chi.
Eckart, K., Ber. M., Tschu Thongau, via Canton.
Eckerson, F., M.A., R. C in A., Tongan, via Amoy.
Edenblom, J. N., S. C. A., Suanhwafu, via Peking.
Edgar, J. H., and wife, C. I. M., Batang, Sze.
Eddon, W., and wife, U. M. C. M , Wuting, Shantung.
Edmonds, Miss A. M., M.D., M. E. M., Chungking.
Edmunds, A. W., E. P. M., Swatow.
Edmunds, C. K., Ph.D., and wife, Canton Christian College, Canton.
Edwards, D. W., B.A., Y. M. C. A., Peking.
Edwards, R. F., and wife, A. P. M., Limchowfu.
Edwards, Dr. E. H., and wife, E. B. M., Taiyuenfu, Shansi.
Edwards, Miss A. S., C. M. S., Chungpa, Sze.
Edwards, Miss M., S. P. G., Peking.
Edwards, Miss M. A., C. I. M., Sisiang, via Hankow.
Edwins, A. W., and wife, Aug., Hsuchow, Honan.
Ehn, Mrs. P. E., S. C. A., Kweihwating, via Taiyuenfu.
Ehrstrom, Miss A. E., Fin. F. C. M., Yungsin, Ki., via Kiukiang.
Eich, G., M.D., and wife, Rhen. M. S., Tungkun, via Canton.
Eichenberger, Miss E., M. E. M., Foochow.
Eikrem, P. S., and wife, Nor. L. M., Tengchow, Honan.
Ekeland, T. L., and wife, A. L. M., Chenyang, Honan.
Ekvall, D. P., and wife, C. & M. A., Titaochow, Kansuh.
Ekvall, M. E., and wife, C. & M. A., Minchow, Kansuh.
Eldridge, Miss A. E., C. I. M., Chefoo.
Elgie, Miss H., A. B. F. M. S., Ningpo.
Ellerbek, A., M.D., D. L. M., Antung, via Newchwang.
Ellington, Miss M. L., A. P. M., Changteh, Hunan.
Elliott, C. C., M.D., and wife, C. I. M., Paoning, Sze.
Elliott, T. M., and wife, B.Sc., Y. M. C. A., Hongkong.
Elliott, W. S., and wife, A. B. S., Changsha, Hunan.
Ellis, E. W., and wife, A. B. C. F. M., Linching, via Techou.

Ellis, Miss E. R., E. B. M., Taiyuanfu.
Ellis, Miss M. A., A. B. C. F. M., Linching, via Techou.
Ellison, E. J., B.Sc., E. B. M., Sianfu, Shensi.
Ellison, R., W. M. S., Shiuchow, via Canton.
Ellmers, Miss I. M. A., C. I. M., Antung, Ku., via Chinkiang.
Elsenhans, Miss A., B. M., Chongtsun, via Swatow, Hsingning and Kilang.
Elson, A. E., and wife, C. M. M., Chengtu.
Elterich, W. O., and wife, A. P. M., Chefoo.
Eltham, Miss G., C. I. M., Liangchowfu, via Hankow and Sianfu.
Elwin, Miss R., A. P. E., Shanghai.
Embery, W. J., and wife, C. I. M., Tengyueh, via Mengtze.
Enslie, W., and wife, C. I. M., Chuchowfu, via Ningpo.
Endemann, G., and wife, Ber. M. S., Fayen, Shak Kok, via Canton.
Endicott, J., B.A., and wife, C. M. M., Chengtu.
Encisson, Anna W., S. A. C. F., Canton.
Eng, Miss H. K., M.D., M. E. M., Foochow.
Engdahl, K. W., and wife, S. M. S., Ichang.
Engesland, Miss A., Nor. L. M., Laohokow, Honan.
Englund, W., and wife, S. C. A., Lantien, via Hankow.
Ensign, C. F., M D., and wife, M. E. M., Taianfu, via Tsingtau.
Entwistle, W. E., and wife, C. I. M., Liuanchow, via Wuhu.
Erchenberger, Miss E., M. E. M., Foochow.
Ericsson, A. A., and wife, Sw. M. in China, Ishih, via Taiyuanfu.
Ericsson, Miss M., S. A. C. M., Canton.
Eriksson, Miss A., Sw. M. in China, Tungchowfu, She., via Taiyuanfu.
Espeegren, O., and wife, Nor. L. M., Nanyangfu, Honan.
Espey, J. M., and wife, A. P. M., Shanghai.
Estabrook, Miss A. L., C. M. M., Chengtu.
Estes, W. A., and wife, M. E. So., Huchowfu.
Etchells, Miss E., Grace M., Tangsi, via Shanghai.
Eubank, M. D., M.D., and wife, A. B. F. M. S., Huchowfu.
Evans, A., U. M. C. M., Tungchwan, Yun.
Evans, A. E., and wife, C. I. M., Shunking, via Ichang.
Evans, E., and wife, Ind., Shanghai.
Evans, G. T., M.D., C. M. S., Hangchow.
Evans, J. J., Book Room and Educational Depository, Shanghai.
Evans, P. D., M.A., E. B. M., Taiyuanfu.
Evans, P. S., Jr., M.D., and wife, A. So. B., Yangchow, via Chinkiang.
Ewald, Miss K., S. C., Tamingfu.
Ewan, R. B., M.D., and wife, C. M. M., Chengtu.
Ewens, Miss M. B., C. I. M., Chefoo.
Ewing, C. E., and wife, A. B. C. F. M., Tientsin.
Ewing, Miss J., E. P. M., Engchun, via Amoy.
Ewing, Miss M., E. P. M., Engchun, via Amoy.

Ewins, Miss, B.A., W. M. S., Wuchang.
Exner, M. J., M.D., B.S., and wife, Y. M. C. A., Shanghai.
Eyestone, J. B., M. E. M., Lekdu, via Foochow.
Eyre, Miss, C. M. S., Hongkong.
Faers, A. H., and wife, C. I. M., Chefoo.
Fagerholm, A. D , and wife, S. M. S., Wuchang, via Hankow.
Fagg, Miss, C. E. Z., Kucheng.
Fahmy, A., M.B., C.M., and wife, L. M. S., Chiangchiu, via Amoy.
Fairclough, C., and wife C. I. M., Yenchow, via Hangchow.
Fairfield, W. C., and wife, A. B. C. F. M., Taikuhsien.
Faithfull-Davies, Miss, C. E. Z., Foochow.
Falls, J., and wife, C. I. M., Pingyaohsien, via Peking.
Faris, P. P., and wife, A. P. M., Ichowfu, via Chinkiang.
Faris, Miss M., A. P. M., Yihsien, via Chinkiang.
Farmer, W. A., B.Ph., and wife, C. and M. A., Wuchow
Farnham, J. M. W., D.D., and wife, A. P. M., Shanghai.
Fauske, H., Ph.D. and wife, L. Br. M., Tsaoyang, via Hankow.
Favors, Miss A., F. C. M., Luchowfu, via Wuhu.
Featherstone, Miss C., N-W. Kiangsi M., Wucheng, Ki., via Kiukiang.
Fearn, J. B., M.D., and wife, M. E. So., Shanghai.
Fearon, Miss M. E., C. I. M., Wanhsien, Sze., via Ichang.
Fearon, Miss, C. E. Z., Foochow.
Feist, Miss, Ber. M., Shiuchowfu, via Canton.
Fell, J. W., A. P. E., Wuchang.
Felt, C. A , and wife, M. E. M., Changli.
Fenn, C. H., D.D., and wife, A. P. M., Peking.
Ferguson, D., M.A., and wife, E. P. M., Tainan, Formosa.
Ferguson, H. S., C. I. M., Yingchowfu, via Wuhu.
Ferguson, J. Y., M.D., C.M., and wife, C. P. M., Tamsui, Formosa.
Ferguson, W. D., M.D., and wife, C. M. M., Luchow, via Chungking.
Ferguson, Miss A., C. I. M., Taichowfu, via Ningpo.
Ferguson, Miss M. R., C. M., Ningpo.
Fergusson, W. N., and wife, B. and F. B. S., Chengtu, via Chungking.
Fernstrom, K. A., and wife, Sw. M. S., Ichang.
Fetzer, Miss B. A., A. B. F. M. S., Huchowfu.
Fatzer, Miss L. A., Liebenzell Mission, Yangchow.
Fiddler, J. S., and wife, C. I. M., Ningsiafu, via Hankow and Sianfu.
Field, F. E., A. P. M., Tsiningchow, via Chinkiang.
Finn, Miss E N., Ind., Shanghai.
Fishe, C. T., and wife, C. I. M., Wuhu.
Fishe, Miss E. A., C. I. M., Chefoo.
Fishe, Miss M. H., C. I. M., Hokow, Ki., via Kiukiang.
Fisher, A. J., and wife, A. P. M., Shekiung.
Fisk, G., B. D., and wife, E. B. M., Tsowping, via Kiaochow.

Fitch, G. F., D.D., and wife, A. P. M., Shanghai.
Fitch, George A., B.A., B.D., and wife, Y. M. C. A., Shanghai.
Fitch, J. A., and wife, A. P. M., Weihsien, via Tsingtau.
Fitch, R. F., and wife, A. P. M., Hangchow.
Fitch, Miss A., Y. W. C. A., Shanghai.
Fittemore, Miss L. H., A. Free M. M. in China, Jungtsihsien, Honan.
Flagler, Miss C., S C., Tamingfu.
Fleischer, A., B.Sc., M.A., B.D., and wife, Nor. M. S., Iyang, via Changsha.
Fleischmann, C. A., C. I. M., Yunnanfu, via Hokow and Mengtze.
Fleisje, L., Nor. L. M., Chenping Ho.
Fleming, Miss E., A. P. M. So., Soochow.
Fleming, Miss E. E., M.D., A. P. M., Ichowfu, via Chinkiang.
Fleming, Miss H. B., C. I. M., Anjen, via Kiukiang.
Fleming, Miss, C. E. Z., Nangwa, via Foochow.
Fletcher, F. J., and wife, A. Free M. in China, Tsingkiangpu, via Chinkiang.
Fletcher, Miss, C. M. S., Hongkong.
Fletcher, Miss S., C. M. S., Hongkong.
Foggitt, Miss E., B.A., L. M. S., Shanghai.
Folke, E., and wife, Sw. M. in China, Yuncheng, via Taiyuanfu (in Europe).
Folkins, Miss S., C. M. M., Chengtu.
Folmer, Miss K., D. L. M., Fenghwangcheng, via Newchwang.
Fonda, Miss E. L., M. E. M., Hinghwa.
Ford, E. L., and wife, M. E. M., Foochow.
Ford, H. T., and wife, C. I. M., Taikang, via Hankow.
Ford, Miss A., L. M. S., Shanghai.
Ford, Miss R. M., C. I. M., Lanchi, via Ningpo.
Forge, Miss F. A., C. M. S., Hinghwafu, via Foochow.
Forge, Miss, C. M. S., Hinghwafu, via Foochow.
Forrler, Miss E., Ger. C. A. M., Chuchow, via Wenchow.
Forssberg, Miss A. O., Sw. M. in China, Ishih, via Taiyuanfu.
Forsyth, R. C., and wife, E. B. M., Chowtsun, via Kiaochow.
Foster, A., B.A., and wife, L. M. S., Wuchang, via Hankow.
Foster, C. L., A. B. F. M. S., Chungking.
Foster, J. M., D.D., A. B. F. M. S., Swatow.
Foster, Miss T., M. E. So., Soochow.
Foucar, H. E., and wife, C. I. M., Ningkwofu, via Wuhu.
Fouts, F . M.D , and wife, A. P. M., Ichowfu, via Chinkiang.
Fowle, Miss F. J., C. I. M., Suitingfu, via Ichang and Wanhsien.
Fowler, H., L.R.C.P.&S., and wife, L. M. S., Siaokan, via Hankow.
Fowles, E. R., E. B. M., Shouyang, Shansi.
Fox, Miss M., B.Sc., F. F. M., Chungking.
Frame, Miss M. A., A. P. M., Chefoo.
Franck, G. M., and wife, W. C. R. T. S., Chungking.
Franke, A. H., and wife, Liebenzell Mission, Ukang, via Yochow.

Franklin, Miss K. M., E. B. Z. M., Sianfu, Shensi.
Franz, Miss A. K. M., A. P. M , Yihsien, via Chinkiang.
Franzen, E., S. M. S., Kienli, via Hankow.
Fraser, A. L., and wife, A. B. F. M. S., Shaohingfu.
Fraser, J. O., B.Sc., C. I. M., Tengyueh, via Mengtze.
Fraser, Miss C. G., C. S. M., Ichang.
Frazey, Miss L., M. E. M., Kucheng, via Foochow.
Fredberg, G. S., S. Holiness, Hunyuan, via Peking.
Freden, S. M., and wife, S. M. S., Kingchow, Hupeh.
Fredrickson, Miss M., A. L. M., Juning, Honan.
Freeman, C. W., M.D., and wife, M. E. M., Chentu.
Freidstrom, N. J., and wife, S. C. A., Paoteo, Wangjefu, via Peking.
French, Miss E., C. I. M., Huochow, via Peking.
French, Miss E. B., A. P. M. So., Hangchow.
French, Miss F. L., C. I. M., Hwochow, via Peking.
Frewer, Miss B. L , C. M. S., Chuki.
Friberg, Carl, M.D., and wife, Aug., Hsuchow.
Fritsch, Miss C., Apos. F. M., Hongkong.
Fritz, K., B. M., Phyangtong, via Swatow and Hsingning.
Fryer, G. B., A. P. M., Shanghai.
Fugl, Miss N., C. I. M . Taning, Sha.
Fullerton, Miss E. C., M.D., A. P. E , Shanghai.
Fulton, A. A., D.D., and wife, A. P. M , Canton.
Fulton, T. C., M.A., and wife, I. P. M., Moukden.
Fulton, Miss M. H., M.D., A. P. M., Canton.
Funk, C. A , and wife, C. & M. A., Hankow.
Funk, Miss G. A., A. B. C. F. M., Shaowu, via Foochow.
Funk, Miss M. A., C. & M. A., Nanlinghsien, via Wuhu.
Furness, Miss, C. M. S., Ningpo.
Fuson, C. G., B.A., and wife, Canton Chr. College, Canton.
Gaff, C. A., and wife, W. M. S., Fatshan, via Canton.
Gage, B., B.A., and wife, Yale M., Changsha, Hunan.
Gage, N. D., B.A., Yale M., Changsha, Hunan.
Gailey, R. R , M.A., and wife, Y. M. C. A., Peking.
Gaither, Mrs. J. A., M. E. So., Sungkiangfu.
Galbraith, Miss A. E., C. and M. A., Titaochow, Kansuh.
Gale, F. C., and wife, M. E. M., Nanchang.
Gallop, Miss E. M., C. M. S., Mienchow, Sze.
Galloway, J. L., and wife, A. So. B., Macao.
Galloway, Miss H. R., M. E. M., Chungking.
Galt, H. S., and wife, A. B. C. F. M., Tungchow, Chi.
Gamewell, F. D., Ph.D., LL.D., and wife, M. E. M., Peking.
Gardiner, J., and wife, C. I. M., Nanchowting, via Yochow.
Gardner, G. M., and wife, A. B. C. F. M., Foochow.
Gardner, Miss, C. E. Z., Ciongbaw, via Foochow.
Garland, Miss A., C. I. M., Tsinchow, Kan.
Garland, Miss S., C. I. M., Tsinchow, Kan.

Garner, A. I., E. B. M., Taiyuanfu, Shansi.
Garner, Miss E., M.D., W. U. M., Shanghai.
Garnet, Miss, C. E. Z., Pingnan, via Foochow.
Garretson, Miss E. M., A. B. C. F. M., Foochow.
Garrett, F., and wife, F. C. M. Nanking.
Garriock, Miss R. T., U. F. C. S., Moukden.
Garritt, J. C., D.D., and wife, A. P. M., Nanking.
Gasser, F., Ger. C. A. M., Ningtu, via Kiukiang.
Gaston, J. M., M.D., and wife, A. So. B., Laichow, via Chefoo.
Gates, Miss, Unc., Tuchiawop'u, via Tongshan.
Gates, Miss A. F., A. P. E., Wuchang.
Gauge, T. M., U. M. C. M., Wenchow.
Gauld, W., B.A , and wife, C. P. M., Tamsui. Formosa.
Gaunt, T., B.A., and wife, C. M. S., Taichowfu.
Gay, Miss F., S. P. G., Pingyin, via Chefoo.
Gay, Miss M. R., Hwaikingfu, Ho.
Gaynor, Miss L. E., M.D , A. F. M., Nanking.
Geary, Miss E., C. M., Ningpo.
Gedye, E. F., M.A., and wife, W. M. S., Wuchang, via Hankow.
Gee, N. G., and wife, M. E. So., Soochow.
Geisler, A. B. Paul, Ind., Taian, Shantung.
Geldart, J. H., B.A., Y. M. C. A., Shanghai.
Geller, W. H., and wife, L. M. S., Siaokan, via Hankow.
Gelwicks, G. L., and wife, A. P. M., Hengchowfu, Hunan.
Genähr, I., and wife, Rhen. M. S., Hongkong.
Georg, H. L., Ger. C. A., Sungyang, via Wenchow.
George, Miss E. C., C. M. S., Pakhoi.
Gerrard, E., S. C., Tamingfu.
Gesher, C. B., and wife, A. B. F. M. S., Chaoyang.
Gibb, G. W., M.A., and wife, C. I. M , Hweichow, via Tatung.
Gibb, J. G , C.M., M.D., M.S., L. M S., Peking.
Gibb, J. McG., and wife, M. E. M., Peking.
Gibson, J. C., M.A., D.D., and wife, E. P. M., Swatow.
Gibson, R. M., M.D., C.M., and wife, L. M. S., Hongkong.
Gibson, W. W., W. M. S., Liuyang, Hunan.
Giebel, W. H., M.A., R. C. in A., Amoy.
Giesel, R., and wife, Ber. M., Fuitschu, via Canton.
Giesewetter, W., Rhen. M S., Kangpui, via Canton.
Giess, H., and wife, B. M., Kayinchow, via Swatow.
Giffin, J. H., and wife, A. B. F. M. S., Kaying, via Swatow.
Giles, Miss, C. E. Z., Saiong, via Foochow.
Giles, Miss E. L., C. I. M., Chefoo.
Gill, J. M. B., A. P. E., Nanking.
Gillard, Miss M. E., C. M. S., Shaohingfu.
Gillespie, W. H., M.A., I. P. M., Kwangchengtze, via Newchwang.
Gillhespy, Miss, E. P. M , Chaochowfoo, via Swatow.
Gilliam, Miss E., A. So. B., Shanghai.

Gillies, R., and wife, C. I. M., Hotsin, via Peking.
Gillison, T., M.B., C.M., and wife, L. M. S., Hankow.
Gilman, A. A., B.A., and wife, A. P. E., Changsha.
Gilman, F. P., and wife, A. P. M., Kacheck, via Hoihow, Hainan.
Gilman, Miss G., M. E. M., Peking.
Gilmer, W. T., and wife, C. I. M , Hiangcheng, via Peking.
Gjelseth, A. B., S. C. A., Pinchow, Sze , via Hankow.
Glanville, S., and wife, C. I. M., Anhunfu, via Zochow and Kweiyang.
Glassburner, Miss M., M. E. M., Haitang, via Foochow.
Gleditsch, Miss B., Nor. M. S., Taohualuen, Iyang, via Changsha.
Glenton, Miss M. V , M.D., A. P. E., Wuchang.
Gleysteen, W. H., and wife, A. P. M., Peking.
Gloss, Miss A. D., M.D., M. E M., Peking.
Glover, R. H., M.D., and wife, C. & M. A., Wuchang.
Glover, Miss E. E., M. E. M., Changli, via Tientsin.
Goddard, A., A. P. E., Shasi.
Goddard, F. W., M.D., A. B. F. M. S. Shaohingfu.
Goddard, J. R., D.D., A. B. F. M. S., Ningpo.
Goddard, Miss M., A. B. F. M. S., Ningpo.
Goforth, J., and wife, C. P. M., Changte, Ho.
Gohl, E., and wife, B. M., Chonglok, via Swatow.
Goldie, Miss E. S., C. M. S., Foochow.
Golisch, Miss A. L., M. E. M., Chengtu.
Gonder, R. K., and wife, C. I. M., Yoyang, via Peking.
Gooch, Miss, W. M. S., Hankow.
Goodall, T. W., and wife, C. I. M. (in Europe).
Goodchild, T., M.A , and wife, C. M. S., Yungchow, Hunan.
Goodchild, Miss L., E. B. Z. M., Tsingchowfu, via Kiaochow.
Goodrich, C., D.D., and wife, A. B. C. F. M., Peking.
Goodwin, R. A., A. P. E., Kiukiang.
Goold, A., and wife, C. I. M., Mienhsien, via Hankow.
Gordon, J. A., and wife, Unc., Tukiapu, via Kiukiang.
Gordon, K. M., Ind. Tientsin.
Gordon, R. J., M.A., M.B., C. M., and wife, I. P. M., Kwangcheng-tze, via Newchwang.
Gornitzka, R. T. W., Nor. M. in C., Sihcheo (Taning), Sha., via Peking.
Gorsmen, Miss K., D. L. M., Antung, via Newchwang.
Gossard, J. E., M.D., and wife, M. E. M., Yenpingfu, via Foochow.
Gothberg, N., S. C. A., Paot'eo, Kweihwacheng, via Peking.
Gothberg, Miss I. A., S. C. A , Saratsi, via Peking.
Gotteberg, Mrs. J. A. O., Nor. M S., Changsha, Hunan.
Goudge, Miss E., C. M. S., Hangchow.
Gough, Miss H. A., C. I. M., Pachow, Sze., via Ichang.
Gould, R. J., and wife, B. & F. B. S., Hankow.
Gowans, Miss A. H., A. P. M., Paotingfu, via Tientsin.
Gowdy, J., M. E. M., Foochow.

Gracie, A., and wife, C. I. M., Yungkang, via Ningpo.
Grafton, T. B., and wife, A. P. M. So., Suchowfu, via Chinkiang.
Graham, A., L.R.C.P., and wife, C. S. M., Ichang.
Graham, J., and wife, C. I. M., Yünnanfu, via Hokow and Mengtze.
Graham, J. R , and wife, A.P.M.So., Tsingkiangpu, via Chinkiang.
Graham, Miss A., C. M. S., Hangchow.
Graham, Miss, C. E. Z., Pingnan, via Foochow.
Graham, Miss M. F., U. F. C. S., Liaoyang, via Newchwang.
Grainger, A., and wife, C. I. M., Chengtu.
Gramatte, A., Berlin M., Fayen Luk Hang, via Canton
Gramenz, Miss E. S. H., Liebenzell Mission, Paoking, via Yochow.
Grandin, Miss L., L. R. C. P. & S., U. M. C. M., Chaotungyun.
Grant, J. B., and wife, L. M. S., Chichow, via Peking.
Grant, J. S., M.D., and wife, A. B. F. M. S., Ningpo.
Grant, W H., B.A., and wife, C. P. M., Weihwei Ho.
Grant, Miss M., M.D., A. B. F. M. S., Paying, via Swatow.
Graves, F. R., D D., and wife, A. P. E., Shanghai.
Graves, R. H., D.D., M.D., A. So. B., Canton.
Graves, Miss L. J., A. P. E., Shanghai.
Graves, Miss E. W., A. P. E , Shanghai.
Gray, A. V , and wife, A. P. M., Nanking.
Graybill, H. B., M.A., Canton Chr. College, Canton.
Green, C H. S., and wife, C. I. M., Hwailu, via Tientsin.
Green, Miss, C. M. S., Ningpo.
Green, Miss K. R., R. C. in A., Chiangchiu, via Amoy.
Green, Miss M. H., E. B. Z. M , Taiyu nfu, Shansi.
Greene, G. W , D.D., and wife, A. So. B., Canton.
Greene, Miss P., A. So. B., Canton.
Greening, A. E., and wife, E. B. M., Peicheng, Putai City, via Kiaochow.
Greening, E. B., E. B. M., Tsingchowfu, Shantung.
Gregg, Miss J. G., C. I. M., Hwailu, via Tientsin.
Greig, A. L., and wife, L. M. S., Hengchowfu, Hunan.
Greig, J. A., F. R. C. S., Ed., and wife, I. P. M., Kirin, via Newchwang.
Greiser, B., and wife, Ber. M , Yinfa, via Canton.
Greschat, G., Ber. M., Hongkong.
Gresham, Miss A., Unc., Weihaiwei.
Grier, M B., and wife, A. P. M. So., Suchowfu, via Chinkiang.
Grierson, R., and wife, C. I. M., Pingyanghsien, via Wenchow.
Griesser, R. A., A. P. E., Soochow.
Griffin, Miss, C. M. S., Hongkong.
Griffith, J., B.A., and wife, C. P. M., Changte Ho.
Griffith, M. L., and wife, C. I. M., Shuntehfu, via Peking.
Griffith, Miss E. B., B.A., C. I. M., Antung, Ku.
Griffiths, Miss, C. E. Z., Lo-nguong, via Foochow.
Grills, Miss G. I., I. P. M., Fakumen, Manchuria.

Grimes, A. C., N. C. Tract Society, Tientsin.
Groesbeck, A. F., and wife, A. B. F. M. S., Chaoyanghsien, via Swatow.
Groff, G. W., B. S., Canton Chr. College, Canton.
Grohmann, I., Kieler, C. M., Pakhoi.
Groseth, Miss I. C., H. S. M., Fancheng, via Hankow.
Groth, Miss A. F. K., Liebenzell Mission, Changsha.
Groves, Miss E. R., C. M., Ningpo.
Grotefend, Miss M., Ber. Fo. Ho., Hongkong.
Gudal, J. M. O., and wife, A. L. M., Hankow.
Guex, Miss M., C. I. M. Changshan, Che., via Ningpo.
Gugel, C. Liebenzell Mission, Paoking, via Yochow.
Guinness, G. W., B.A., M.B., B.Ch., and wife, C. I. M., Kaifeng, via Hankow.
Gulbrandsen, P., Chihli Mission.
Guldbrandsen, Miss D., Nor. M. S., Taohualuen, Iyang, via Changsha.
Gustafson, Miss A., S. Holiness, Tatungfu, via Taiyuanfu.
Gustafson, F. A., and wife, S. C. A., Chongsin Sianfu, via Hankow.
Hacking, Miss C. M., C. I. M., Tengchow, via Hankow.
Hadden, J., M.B., B.Ch., W. M. S., Yungchowfu, Hunan.
Hadden, Miss M , C. S. M., Ichang.
Haden, R. A., and wife, A. P. M. So., Soochow.
Hagelskaer. L., and wife, D. L. M., Kwantien, via Newchwang.
Hager, C. R., M.D., D.D., and wife, A. B. C. F. M., Hongkong.
Hagestande, Miss A., A. L. M., Sinyangchow, Honan.
Hagqvist, W., and wife, S. C. A., Chienchow, Sianfu, via Hankow.
Hagsten, Miss H. A., S. C. A., Lungchow, She., via Hankow.
Hahne, A., and wife, Sw. M. in China, Ishih, via Taiyuanfu.
Hail, W. J., B.A., Yale M., Changsha, Hunan.
Halfield, Miss L., M.D., M. E. M., Foochow.
Halsey, Miss R. R., A. P. E., Wuchang.
Hall, F. J., M.D., and wife, A. P. M., Peking.
Hall, R. S., B.S , and wife, Y. M. C. A., Tientsin.
Hall, J. C., and wife, C. I. M., Sinfenghsien, Ki., via Kiukiang.
Hall, Miss E. E., C. M. M., Junghsien, Sze.
Hall, Miss J. D., A. P. M. So., Tsingkiangpu.
Hallin, E , S. Holiness, Soping, via Taiyuanfu.
Hallin, Miss F., Sw. M. in China, Yuncheng, via Taiyuanfu.
Hallock, H. G. C., Ph.D , Metropolitan M., Shanghai.
Hambley, Miss L. H., C. M. M., Jenshow, Sze.
Hamill, F. P., C. & M. A., Nanning, via Wuchow.
Hamilton, E. A., and wife, C. M. S., Sintu, Sze.
Hamilton, G. W., M.D., and wife, A. P. M., Shuntehfu, Chihli.
Hamilton, T., C. I. M., Hwangyen, via Ningpo.
Hamilton, W. B., D D., and wife, A. P. M., Tsinan, via Tsingtau.
Hamlett, P. W., A. So. B., Soochow.

Hammond, A., C. I. M., Yenchow, via Hangchow.
Hampson, W. E., and wife, C. I. M., Kiating, Sze.
Hancock, C. F., and wife, A. P. M. So., Chinkiang.
Hanna, W. J., and wife, C. I. M., Pingi, via Mengtze.
Hannah, C. B., C. I. M., Paoning, Sze.
Hanington, Miss Mabel, M.B., C. M S., Ningteh, via Foochow.
Hankins, W. C., and wife, S. D. A., Kulangsu, Amoy.
Hansen, G., and wife, Apos. F. M., Shanghai.
Hanson, P. O., and wife, M. E. M., Taianfu, via Tsingtau.
Harding, D. A. G., and wife, C. I. M., Tsinchow, Kan.
Harding, D. J., and wife, C. I. M., Kutsingfu, via Mengtze.
Hardman, M., and wife, C. I. M., Shanghai.
Hardy, W. M., M.D., F. C. M., Batang.
Harkness, Miss M., E. P. M., Swatow.
Harlow, G., and wife, S D. A., Canton.
Harlow, J. C., and wife, E. B. M., Shouyang, Shansi.
Harlow, Miss C. M., C. I. M., Nanpu, Sze., via Ichang.
Harman, Miss E. B., C. I. M., Chefoo.
Harmon, F., and wife, E. B. M., Chowtsun, via Kiaochow.
Harris, G. G., B.A., C. M. M., Chengtu.
Harris, J., E. B. M., Tsingchowfu, Shantung.
Harris, Mrs. S. S., M. E. So., Sungkiangfu.
Harris, Miss F., A. F. M., Nanking.
Harris, Miss L. E., M.B., F. F. M , Tungchwan, Sze.
Harrison, Miss, C. M. S., Kienyang, via Foochow.
Harrison, Miss A., C. I M., Sisiang, via Hankow.
Harrison, Miss P , A. So. B., Yingtak, via Canton.
Harstad, Miss M., L. Br. M., Tsaoyang, via Hankow.
Hart, E. H., M.D., and wife, M. E. M., Wuhu.
Hart, S. L., M.A., D.Sc., and wife, L. M. S., Tient-in.
Hart, Miss E., A. P. E., Hankow.
Hartford, Miss M. C., M. E. M., Yenpingfu, via Foochow.
Hartwell, G. E., B.A., B.D., and wife, C. M M., Chengtu.
Hartwell, J. B., D.D., A. So. B., Hwanghsien, via Chefoo.
Hartwell, Miss A.B., A. So. B., Hwanghsien, via Chefoo.
Hartwell, Miss E. S., A. B. C. F. M., Foochow.
Harvey, C. W., B.A., and wife, Y. M. C. A., Tientsin.
Harvey, E. D., M.A., and wife, Yale M., Changsha, Hunan.
Harvey, Miss E. J., C. I M., Kwangyuan via Ichang, and Wanhsien.
Harwood, T., and wife, Apos. F. M., Shanghai.
Hasenpflug, Miss M. T., U. E. C. M., Changsha, via Hankow.
Haskell, Mr., and wife, C. New Testament M., Pakhoi.
Haslam, Miss M. E., C. I. M., Paoning, Sze.
Hattrem, Miss R., Nor. M in C., Hotsin, Kiangchow, via Peking.
Hauch, Miss, D. L. M., Port Arthur.
Havers, Miss E. L., C. M. S , Pakhoi.
Hawes, Miss C. E., A. P. M., Weihsien, via Tsingtau.

Hawk, J. C., and wife, M. E. So., Changchow.
Hawkins, Miss I., A. P. So., Kashing.
Hawley, E. C., and wife, A. P. M., Shuntehfu, Chihli.
Hawley, J. W., and wife, M. E. M., Yungchun, via Foochow.
Hay, J. P., M.A., and wife, U. F C. S., Moukden.
Hayes, C. A., M.D., and wife, A. So. B., Wuchow, via Canton.
Hayes, C. D., B.S., Y. M. C. A., Chengtu.
Hayes, J. N., D.D., and wife, A. P. M. Soochow.
Hayes, L. N., B.A., Y. M. C. A., Tientsin.
Hayes, W. M., D.D., and wife, A. P. M., Tsingchowfu, via Kiaochow.
Hayman, J. R., C. I. M., Shunking, Sze.
Hayward, J. N., and wife, C. I. M., Shanghai.
Hazard, Miss A., A. A. C., Nanking.
Headland I. T., Ph.D., and wife, M. E. M., Peking.
Heal, J. A., and wife, Postal and Telegraph M., Shanghai.
Heard, Miss A. M., C. M. S., Funingfu, via Foochow.
Hearn, T. A , and wife, M. E. So., Huchowfu.
Hearn, T. O., M.D., and wife, A. So. B., Pingtu, via Kiaochow.
Heddengren, Miss A., Fin. F. C. M., Yungfenghsien.
Hedley, J., F.R.G.S., and wife, U. M. C. M., Tientsin.
Hedstrom, Miss H., S. C. A., Canton.
Heebner, Miss F. K., A. B. C. F. M., Taikuhsien, Sha.
Heeren, J. J., A. P. M , Nanking.
Hefty, Miss L., M. E. M., Kucheng.
Heidingsfeld, A., and wife, Ber. M., Ischu Thongau, via Canton.
Heikinheimo, Dr. H., Fin. M. S., Tsingshih, via Shashi.
Heimbeck, Miss H., Nor. M. S. Changsha.
Heininger, C. A., and wife, Meth. Protestant, Kalgan.
Heinrichsohn, F. K., and wife, R C. in U. S., Chenchowfu, Hunan.
Heiss, Miss E. F., C. I. M., Nankangfu.
Helgesen, Mrs. H. J., Nor. M. in C., Yangchow.
Helland, Miss F., Apos. F. M., Hongkong.
Helland, Mrs. S., Apos. F. M., Hongkong.
Hellestad, O., A. L. M., Kioshan, Honan.
Helps, J. S., and wife, W. M. S., Tayeh.
Hemingway, W. A., and wife, A. B. C F. M., Taikuhsien, Sha.
Henderson, J. W., and wife, C. M. M., Chengtu.
Henderson, Miss M. T., A. P. E., Wusih.
Hendry, J. L., and wife, M. E. So., Huchowfu.
Henke, F. G., and wife, M. E. M., Nanking.
Henriksen, Mrs. Ch., S C. A., Sianfu, via Hankow.
Henry, James M., and wife, A. P. M., Canton.
Henry, Miss A., C. I. M., Yangchow, via Chinkiang.
Henry, Miss A. J., M.D., C. M. M., Chengtu.
Henshaw, Miss B. D., C. and M. A. Siangtan.
Herbert, W. T., and wife, C. F. M., Tatsienlu, via Chungking.

Herbert, Miss F., C. I. M., Antung.
Hermann, A., and wife, C. I. M., Hwailu, via Peking.
Hermann, Dr. H., Rhen. M. S., Tungkun, via Canton.
Herring, W. F., and wife, A. So. B., Chengchow, Honan.
Herriott, C. D., and wife, A. P. M., Hangchow.
Herschel, Miss E., E. P. M., Changpu, via Amoy.
Hersey, R. M., B.A., and wife, Y. M. C. A., Tientsin.
Hertz, Rev., and wife, D. L. M., Hwaijen, via Newchwang.
Hertzberg, A., M.A., M.Sc., and wife, Nor. M. S., Taohualuen Iyang, via Changsha.
Hess, I. L., C. and M. A., Wuchow.
Hewett, J. W., M.R.C.S., L.R.C.P., and wife, C. I. M., Suitingfu, via Ichang.
Hewett, Miss A., C. I. M., Tachu, via Ichang and Wanhsien.
Herwig, Miss E., B.M., Kayinchow, via Swatow.
Hewitt, H. J., C. I. M., (in Europe).
Hewitt, W. H., and wife, C. M. S., Hongkong.
Heyward, Dr., and wife, W. M. S., Yungchowfu, Hunan.
Heywood, J. W., and wife, U. M. C. M., Ningpo.
Hibbard, C. V. (and wife, in Tokyo), Y. M. C. A., Dalny, Manchuria.
Hickman, J., and wife, C. M. S., Mienchow, Sze.
Hicks, C. E., and wife, U. M. C. M., Chaotung, Yun.
Hicks, W.W., and wife, A. P. M., Peking.
Higgs, Miss E., C. I. M , Hwochow, via Peking.
Higgins, Miss S. H., A. P. E , Wuchang.
Hill, E. N., and wife, Unc., Weihaiwei
Hill, J. K., and wife, W. M. S , Suichow, via Hankow.
Hill, K. R. J., and wife, S. C. A., Fengchen, via Taiyuanfu.
Hill, R. A. P., and wife, L. M. S., Peking.
Hill, Miss M., A. P. E., Shanghai
Hill, Miss Mary A., N. H. A., Linching.
Hills, O. F., M.D., and wife, A. P. M., Chefoo.
Hilty, Miss L., C. and M. A., Wanchih, via Wuhu.
Hind, J., and wife, C. M. S., Fuhning, via Foochow.
Hind, Miss, C. M. S., Funingfu, via Foochow.
Hinds, J., and wife, U. M. C. M., Chuchia, via Ningching.
Hinkey, P., C. and M. A., Wuchow.
Hipwell, W. E., C. M. S., Pakhoi.
Hirseland, Miss, A. P. So., Soochow.
Hjort, Miss R., C. I. M., Kiehsiu, via Peking.
Hoag, Miss L. H., M.D., M. E. M., Chinkiang.
Hoare, Miss A. S., Ind., Tsehchow, via Peking.
Hobart, W. T., D.D., and wife, M. E M., Peking.
Hockin, A., and wife, C. M. M., Kiatingfu.
Hockman, W. H., and wife, C. I. M., Kiatingfu, via Chungking.
Hodnefield, Miss O., H. S. M., Fancheng, via Hankow.
Hodous, L., and wife, A. B. C. F. M , Foochow.

Hoffman, A. C., S. T. L., and wife, C. M. M., Jenshow.
Hofmann, J. A., M.D., The J. G. Kerr Refuge for Insane, Canton.
Hogg, A., M.A., M.D., and wife, C. I. M., Chefoo.
Hoglander, J. D., S. Holiness, Hunyuan, via Peking.
Hogman, N., and wife, Sw. M. in China, Hoyang, via Peking.
Holden, J., C. M. S., Siangtan.
Holderman, Miss I., C. and M. A., Nanlinghsien, via Wuhu.
Holé, P., Nor. M. in C., Sihcheo, via Peking.
Hollander, T. J., and wife, A. P. E., Hankow.
Hollenweger, O., Liebenzell Mission, Changsha.
Hollis, Miss, C. M. S., Kowloon City.
Holm, G., L. Br. M., Tsaoyang, via Hankow.
Holme, Miss M. H., A. F. M., Luho, via Nanking.
Holmes, T. D., and wife, A. B. F. M. S., Kinhwafu.
Holmes, Miss P., Apos. F. M., Hongkong.
Holt, Miss E., U. M. C. M., Wenchow.
Holt, Miss S. A., Unc., Sinchanghsien, via Kiukiang.
Holte, Miss L. M., Nor. M. S., Changsha.
Holthe, P. O., Nor. M. S., Ningsiang, via Changsha.
Holthe, Miss, Nor. M. S., Iyang, via Changsha.
Holthe, Miss H., Nor. M. S., Ningsiang, via Changsha.
Holzmann, Miss L., Ber. Fo. Ho., Hongkong.
Homeyer, W., and wife, Ber. M., Namhungchow, via Canton.
Honn, N. S., and wife, A. Free M. M. in China, Yungtsihsien, Honan.
Honsinger, Miss W. B., M. E. M., Nanchangfu, via Kiukiang.
Hood, Miss, M. E So., Soochow.
Hooda, Miss, Nor. L. M., Lushan, Honan.
Hook, Miss, C. E. Z., Foochow.
Hooker, A. W., M.D., W. M. S , Fatshan, via Canton.
Hooker, W. C., and wife, A. B. S., Chungking.
Hopgood, Miss, A. P. E , Anking.
Hopkins, F. J., and wife, Unc., Nanchang, via Kiukiang.
Hopkins, N. S., M.D., and wife, M. E. M., Peking.
Hopwood, Miss L. M., C. M., Ningpo.
Horne, W. S., and wife, C. I. M., Nanchang, via Kiukiang.
Horne, Miss A. M., L. M. S., Hweian, via Amoy.
Horner, Miss M. C., L. R. C. P. and S., U. F. C. S., Moukden.
Horobin, Mrs. C., C. I. M., (in England).
Hosken, Miss E., C. C. Z., Shanghai.
Hosler, P., C. and M. A., Wuchow.
Hoste, D. E., and wife, C. I. M., Shanghai.
Hotvedt, I. M. J., M.D., and wife, H. S. M., Fancheng, via Hankow.
Hotzel, G., and wife, Rhen. M. S., Taiping, via Canton.
Houghton, H. S., M.D., and wife, M. E. M. Wuhu.
Houlding, H. W., and wife, S. C., Tamingfu, via Tientsin.

Houser, Miss B , M E. So., Shanghai.
Houston, Miss L., A. So. B., Chefoo.
Howard, H. J , M.D., and wife, University Medical School, Canton.
Howden, H. J., M.A., and wife, C. M. S., Anhsien, Sze.
Howe, Miss G., M. E. M., Nanchang.
Howell, G. T., and wife, C. I. M., Shanghai.
Howie, Miss L., U. F. C. S., Kaiyuen, via Newchwang.
Hoy, W. E., and wife, R. C. in U S , Yochow, via Hankow.
Hubbard, G. H., and wife, A B C. F. M., Pagoda Anchorage.
Hudson, G., and wife, A. P. M. So., Hangchow.
Hudson, W. H., and wife, A. P. M. So., Kashing.
Hudspeth, W. H., U. M. C. M , Tungchwan, Yunnan.
Huelster, Miss L., M. E. M., Nanking.
Huey, Miss A., A. So. B., Laichow, via Chefoo.
Hughes, F. S., M.A., S. P. G., Peking.
Hughes, G. L., C. and M. A., Wuchow.
Hughes, Miss, C. M. S., Ningpo.
Hughes, Miss J., M. E. M., Kiukiang.
Huhn, F., Ber M., Shiuchowfu, via Canton.
Hultkrantz, Miss A. M. L., Sw M. in China, Sinanhsien.
Hume, E. H., M.D., and wife, Yale M., Changsha, Hunan.
Hummel, W. F., M. E. M., Nanking.
Humphries, J. C., M.D., and wife, A. B. F. M. S., Ningyuanfu via Chungking.
Hunt, E , and wife, C. I. M., Wenchow.
Hunt, W. R., F.R.G.S., and wife, F. C. M., Chuchow.
Hunt, Miss A., C. I. M., Luanfu, via Peking.
Hunt, Miss C. E. W., C. M S., Hongkong.
Hunter, G. W., C I. M., Tihwafu, Sin., via Lanchowfu, Kan.
Hunter, J. W., S. P. G., Taian, via Tsingtau.
Hunter, W., and wife, I. P. M., Kwangning.
Hunter, Mrs. G., C. I. M. (in England)
Huntington, D. T., B.A., A. P. E., Ichang.
Huntley, G. A., M.D., and wife, A. B. F M. S., Hanyang.
Hutcheson, A. C., M.D., and wife, A. P. M. So., Kashing.
Hutchinson, A. J., and wife, L. M. S., Chiangchiu, via Amoy.
Hutchingson, R , W. M. S., Shiuchow, via Canton.
Hutson, J., and wife, C. I. M., Kwanhsien, Sze.
Hutton, T., and wife, Ind., Hsinhwa, via Chinkiang.
Hutton, Miss A. M , Ind., Hsinhwa, via Chinkiang.
Hyde, Miss J. A., A. P. M., Nanking
Hykes, J. R., D.D., and wife, A B. S., Shanghai.
Hylbert, J. C., and wife, A. B. F. M. S., Ningpo.
Ibbotson, T. C., C. M. S., Kweilinfu.
Iliff, G. D., D.D., Bishop, and wife, S. P. G., Chefoo and Taian.
Inglis, J. W., M.A., and wife, U. F. C. S., Moukden.
Ingman, Miss E. E., Fin. F. C. M., Yungsin, Ki., via Kiukiang.

Ingram, J. H., M.D., and wife, A. B. C. F. M., Tungchow, Chi.
Irish, H. H., and wife, C. M. M., Penghsien.
Irvine, Miss G., C. I. M., Iang keo, via Ningpo.
Irvine, Miss E., W. U. M., Shanghai.
Irvine, Miss M. J., W. U. M., Shanghai.
Irwin, J. P., and wife, A. P. M., Tengchowfu, via Chefoo.
Isaksson, Miss E., S. M. S., Ichang.
Istad, Miss S., Nor. L. M., Yunyang, Hupeh.
Jack, M., M.A., B.D., and wife, C. P. M., Tamsui, Formosa.
Jackson, B. H. T., and wife, F. F. M., Tungliang, via Chungking.
Jackson, J., D.D., and wife, A. P. E., Wuchang, via Hankow.
Jackson, O. M., and wife, C. M. S., Mienchuhsien.
Jackson, Miss, C. E. Z., Longuong, via Foochow.
Jackson, Miss L., C. E. Z., Foochow.
Jackson, Miss L. F. M., C. I. M., Kwangsinfu, via Ningpo.
Jackson, Miss S., C. E. Z., Longuong.
Jacobson, I. W., and wife, S. A. M. C., Nanchang, Hupeh.
Jaffray, R. A., and wife, C. and M. A., Wuchow, via Canton.
Jakobsen, Miss B., B.A., Nor. M. S., Sinhwa, via Changsha.
James, T., and wife, C. I. M., Luchow, via Chungking.
James, Miss J. B., C. I. M., Anjen, via Kiukiang.
Janzon, Miss A., Sw. M. in China, Honanfu.
Jaquit, Miss M., M. E. M., Peking.
Jefferys, W. H., M.D., and wife, A. P. E., Shanghai.
Jenkins, G. F., and wife, A. P. M., Taoyuan.
Jenkins, H. S., M.D., F R.C.S. (Eng.), E. B. M., Sianfu, Shensi.
Jenkins, P , and wife, C. M. S , Canton.
Jennings, A., and wife, C. I. M., Luchenghsien, via Peking.
Jensen, C. J , and wife, S. C. A., Sianfu, via Hankow.
Jensen, E., D. L. M., Kwantien, via Newchwang.
Jensen, L., and wife, Kieler C. M., Limchow, via Pakhoi.
Jensen, Miss A., Sw. Alliance M., Kienyang, via Hankow.
Jeter, Miss E., A. So. B., Pingtu, via Kiaochow.
Jewell, Mrs. C. M., M. E. M., Peking.
Jewell, Miss C. I., M. E. M., Foochow.
Jewell, Miss M. W., Ind., Shanghai.
Johannessen, Sister D., Nor. M. S., Taohualuen, Iyang, via Changsha.
Johannsen, Miss A. M., C. I. M., Yushan, via Ningpo.
Johanson, A. T., S. C. A., Tungchowfu, Sianfu, via Hankow.
Johanson, Miss H. S., S. Holiness, Pachow, Sze.
John, G., D.D., L. M. S., Hankow.
Johns, A. E. and wife, C. M. M., Chengtu.
Johnsen, Mrs. G., Nor. L. M., Laohokow, via Hankow.
Johnson, A., and wife, Apos. F. M., Chengtingfu.
Johnson, C. F., M.D., and wife, A. P. M., Tsinan, via Tsingtau.
Johnson, E., S. C. A., Paot'eo, Kweihwacheng, via Peking.

Johnson, E. L., and wife, A. P. M., Peking.
Johnson, J. S., S. A. M. C., Kingmen, via Hankow.
Johnson, John, and wife, F. C. M., Nantungchow, via Shanghai.
Johnson, O. S., A. B. C. F. M., Canton.
Johnson, O. S., and wife, S. A. M. C., Kingmen, via Siangyang, Hupeh.
Johnson, V., and wife, W. M. S., Pingchiang, Hunan.
Johnson, W. R., and wife, M. E. M Nanchang.
Johnson, Mrs. L. M., Apos. F M. Hongkong.
Johnson, Miss, C. E. Z., Kienning, via Foochow.
Johnson, Miss C., A. L. M., Kioshan, Honan.
Johnson, Miss C., W. U. M., Shanghai.
Johnson, Miss E. C., C. I. M., Kuwo, via Peking.
Johnson, Miss H M., S. A. M. C., Fancheng, via Hankow.
Johnson, Miss T., S. C. A., Pingliang, via Hankow and Sianfu.
Johnston, W. W., and wife, A. P. M , Tsinan, via Tsingtau.
Johnston, Miss H., Ind., Kiukiang.
Johnston, Miss I. B., Ind., Kiukiang.
Johnston, Miss Margaret, Ind., Kiukiang.
Johnston, Miss Mary, A. P. M. So., Sutsien, via Chinkiang.
Jolliffe, R. O., B.A., and wife, C. M. M., Tzeliutsing.
Jolliffe, C. J. P., B.A., B.D., and wife, C. M. M., Luchow, Sze.
Jones, A. F., L. R. C. P. and S., Ed., and wife, U. M. C. M., Yungpingfu.
Jones, E. C., M. E. M., Foochow.
Jones, E. E., and wife, A. B. F. M. S., Ningpo.
Jones, F., S. P. G., Chefoo.
Jones, G. R., C. M. M., Chengtu.
Jones, L., and wife, C. I. M , Hankow.
Jones, R. E., and wife, Unc , Tehnganhsien, via Kiukiang.
Jones, S., and wife, Ind., Kuling, via Kewkiang.
Jones, U. R., and wife, M. E. M., Hinghwa, via Foochow.
Jones, Mrs., Can. E. M., Kaifeng.
Jones, Mrs. J. R., A. P. M., Nanking.
Jones, Miss M. I., A. B. F. M. S., Huchowfu.
Jones, Miss, C. E. Z., Kutien, via Foochow.
Jones, Miss A. M., C. M. S , Canton.
Jones, Miss D., M. E. M., Chengtu.
Jones, Miss E., M. E. M., Mingchiang, via Foochow.
Jones, Miss E. F., A. Free M. M. in China, Chengchow.
Jones, Miss F., A. So. B., Hwanghsien, via Chefoo.
Jones, Miss L. F., C. and M. A., Wanchih, via Wuhu.
Jones, Miss Laura, A. B. C. F. M., Paotingfu, via Tientsin.
Jones, Miss M. S., Y. M. C. A., Shanghai.
Jones, Miss S. E., C. I. M., Sinchanghsien, via Ningpo.
Jonsson, Miss A., S. M. S., Wuchang, via Hankow.
Jordseth-Nold, Mrs. M., A. L. M., Kioshan, Honan.

Jorgensen, Miss A. S. M. R., C. I. M., Taning, Sha.
Joseland, F. P., L. M. S., Amoy.
Jourolman, Miss R., A. P. M. So., Kiangyin.
Jowett, H., W. M. S., Pingkiang, Hunan.
Joyce, F. S., and wife, C. I. M., Hiangcheng, via Hankow.
Joynt, Miss D. C., C. M. S., Hangchow.
Judd, C. H. and wife, C. I. M., (in Europe.)
Judd, C. Howard, and wife, C. I. M., Kiukiang.
Judd, F. H., M.B., C.M., and wife, C. I. M. Jaochow, via Kiukiang.
Judson, J. H., and wife, A. P. M., Hangchow.
Judson, Miss M. J., A. P. M., Peking.
Junk, T., Ind., Tsaohsien, Shantung.
Junkin, W. F., D.D., and wife, A. P. M. So., Sutsien, via Chinkiang.
Just, Mrs. L., C. I. M., Changshan, Che., via Ningpo.
Kahn, Miss I., M.D., M. E. M., Nanchang.
Kampmann, F., and wife, Liebenzell Mission, Paoking, via Yochow.
Kanne, Miss A. C., R. C. in U. S., Yochow, Hunan.
Karlen, E., S. Mongol M., Halong, Osso, via Kalgan.
Karlsson, A. A., S. Holiness, Tatungfu, via Taiyuanfu.
Karlsson, A., S. Holiness, Tatungfu, via Taiyuanfu.
Karr, Mrs. E. L., S. C., Tamingfu.
Karstad, J., and wife, Nor. L. M., Lushan, Honan.
Kastler, C. W., and wife, C. China Rel. Tract S., Hankow.
Kauderer, J. G., and wife, C. I. M., Nanchang via Kiukiang.
Kaufmann, G., B. M., Hoshoowan, via Vanton and Weichow.
Kauffman, I., C. and M. A., Chone Amdo (Tibet).
Kearney, T. R., and wife C. S. M., Ichang.
Keeler, J. L., M.D., and wife, M. E. M., Changli, via Tientsin.
Keen, C. S., and wife, A. B. F. M. S., Kinhwafu.
Keers, J., and wife, I. P. M., Chinchow.
Kees, M. A., and wife, Y. M. C. A., Canton.
Keller, F. A., B A., M.D., and wife, C. I. M., Changsha.
Keller, P. E., and wife, R. C. in U. S., Yochow, via Hankow.
Kellogg, C., and wife, M. E. M., Foochow.
Kellogg, E. D., and wife, A. B. C. F. M., Shaowu.
Kelly, J. F., M.D., and wife, A. P. M., Nodoa, via Hoihow, Hainan.
Kelly, W., M.D., and wife, R. C. in U. S., Chenchowfu, via Hankow.
Kelly, Mrs. A., Apos. F. M., Shanghai.
Kelly, Miss M., F. C. M., Nanking.
Kelly, Miss W. H., A. So., B. M., Shanghai.
Kelhofer, E., and wife, Baptist Seminary, Shanghai.
Kember, A. T., F.R.C.S., and wife, C. M. S., Hangchow.
Kemp, H. A., and wife, A. B. F. M. S., Chaochowfu, via Swatow.
Kemp, R. A., A. P. E., Wuchang.
Kempf, J., A. R. P. M., Takhing, via Canton.
Kempson, Miss F. A. B., C. M. S., Mienchow, Sze.
Kendall, Miss, C. M. S., Foochow.

Kennedy, A., and wife, Grace M., Tangsi, via Shanghai.
Kennett, R. W., C. I. M., Chengku, via Hankow.
Kepler, A. R., and wife, A. P. M., Siangtan, Hunan.
Kerly, Miss E., C. I. M., Shanghai.
Kern, D. S., B.A., C. M. M., Chengtu.
Kerr, Mrs. J. G., The J. G. Kerr Refuge for Insane, Canton.
Ker, Miss L. A., C. M. M., Chengtu.
Ketring, M. E., M.D., M. E. M., Chungking.
Keyte, J. C., M.A., E. B. M., Sianfu, Shensi.
Kiehlnecker, K., B. M., Lokong, via Swatow.
Kiehn, P., Ind., Tsaohsien, Shantung.
Kilborn, O. L., M.A., M.D., and wife, C. M. M., Chengtu.
Kilen, D., and wife, L. Br. M., Tongpeh, via Hankow.
Kilen, R., and wife, L. Br. M., Tsaoyang, via Hankow.
Killie, C. A., and wife, A. P. M., Paotingfu, via Tientsin.
King, A., and wife, L. M. S., Tientsin.
King, H. E., and wife, M. E. M., Peking.
King, N. E., and wife, C. I. M., Pingyangfu, via Peking.
King, P. J., and wife, C. M. S., Shaohingfu.
King, Miss E., C. I. M., Kuling, via Kiukiang.
King, Mrs. G., C. I. M., Shanghai.
King, Miss I., M. E. So., Sungkiangfu.
King, Miss M., C. I. M., Yangchow, via Chinkiang.
Kingsmill, Miss, C. E. Z., Foochow.
Kinnear, H. N., M.D., and wife, A. B. C. F. M., Foochow.
Kinney, R. S., B.A., Canton Christian College, Canton.
Kinney, Miss J. M., B.A., C. P. M., Tamsui, Formosa.
Kinred, H. S., S. P. G., Moukden.
Kip, Mrs. H. C., R. C. in A., Sio-khe, via Amoy.
Kirk, E. W., M.B., Ch.B., P. C. N. Z., Canton.
Kirk, J., M.B., Ch.B., and wife, P. C. N. Z., Canton.
Kirkland, Miss A. O., E. B. Z. M., Tsingchowfu, via Kiaochow.
Kirkwood, T., M.A., M.B., C. M., and wife, L. M. S., Tientsin.
Kirveskoski, Miss M., Finn. M. S., Tsingshih, via Shashi.
Kistler, J., C. & M. A., Lau Chow, via Wuchow.
Kitley, W., and wife, C. M. S., Mowchow, Sze.
Kjorsvik, Miss, Nor. L. M., Kunchow, Hupeh.
Klein, H., and wife, Ger. C. A. M., Sungyang, via Wenchow.
Klyhn, Miss M., Meth. Pub. House, Shanghai.
Knapel, Miss L., Ber. Fo. Ho., Hongkong.
Knapp, P. C., and wife, M. E. M., Chengtu.
Knickerbocker, E. F., and wife, A. P. M., Ningpo.
Knight, W. P., and wife C. I. M., Pingyangfu, via Peking.
Knipe, W. L. L., and wife, C. M. S., Chungpa, Sze.
Knipp, A. R., B.A., Canton Christian College, Canton.
Knott, C. W., M.Sc., L. M. S., Hankow.
Knox, MissE., M. E. M., Tientsin.

Kohler, Miss L. E., C. I. M., Kweiyang, via Chungking.
Kolfrat, Miss E., A. P. M., Siangtan, Hunan.
Kolkenbeck, Miss H. M., C. I. M., Yingshan, Sze., via Ichang.
Kollecker, A., and wife, Ber. M., Canton.
Koons, Miss S. L., M.D., M. E. M., Changli, via Tientsin.
Korns, J. H., M.D., and wife, M. E. M., Taianfu.
Kratzer, Miss A., C. I. M., Yangchow.
Krause, O. J., M. E. M., Tientsin.
Krayl, R., and wife, B. M., Kuchuk, via Canton.
Krienke, G. F. A , and wife, Ger. C. A. M., Kienchang, via Kiukiang.
Kristensen, L., and wife, A. L. M., Loshan, Honan.
Kristensen, Miss O , D. L. M , Port Arthur.
Kristiansen, N., and wife, D. L. M., Port Arthur.
Krout, Miss G., Apos. F. M., Chengtingfu, Chi.
Kruger, G. H., and wife, B. M., Kichung, via Hongkong.
Krumling, F. C., M.D., and wife, Ev. M., Shenchowfu, Hunan.
Kuhlmann, E., and wife, Ind. Shanhsien
Kullgren, N., and wife, S M. S , Kienli, via Hankow.
Kumm, Miss E. L. P., Liebenzell Mission, Changsha.
Kunkle, J. S., A. P. M., Limchowfu.
Kunst, Miss I., Liebenzell Mission, Changsha.
Kunze, A., and wife, Ber. M., Kiaochow.
Kupfer, C. F., Ph.D., and wife, M E. M., Kiukiang.
Kussmaul, Miss M., Ger. C. A., Yangchow.
Kuykenkall, I., C. & M. A., Wuchang.
Lachlan, Mrs. H. N., C. I. M., Shanghai.
Lack, C. N. and wife, C. I. M., Yencheng, Ho.
Lacy, W. H., D.D., and wife, Meth. Pub. House in C., Shanghai.
Lacy, W. N., and wife, M. E. M , Foochow.
Lagerquist, A. W., and wife, C. I. M , Laohokow, via Hankow.
Laidler, Miss A., E. P. M., Wukingfu, via Swatow.
Laine, Miss, Finn. M. S., Tsingshih, via Shashi.
Laird, C. N., M.A., Canton Christian College, Canton.
Laird, P. J., and wife, S. P. A., Changsha.
Lajus, Miss B. H., C. I. M., Yushan, via Ningpo.
Lake, J., and wife, A. So. B., Canton.
Lamb, H., and wife, Unc., Nganihsien, via Kiukiang.
Lambert, Miss, C. M. S., Foochow
Lambert, Miss A., Unc., Nanchang, via Kiukiang.
Lambert, Miss M., S. P. G., Peking.
Lammenranta, Miss T., Finn. M. S., Tsingshih, via Shashi.
Lampen, Miss S., Finn. M. S , Tsingshih, via Shashi.
Landahl, C. W., and wife, H. S. M., Taipingfu, via Hankow.
Lande, L., Nor. L. M., Shihwakai, Hupeh.
Landin, D. E , Sw. M. in China, Ishih, via Taiyuanfu.
Landis, M. L., and wife, C. and M. A., Nan-ning, via Wuchow.
Landis, Miss M. L., C. and M. A., Kueilin, via Wuchow.

Landmark, Miss, Nor. M. S., Iyang, via Changsha.
Landmark, Miss A. M., Nor. M. S Changsha.
Landsborough, D., M.B., C.M., E. P. M., Shoka, Formosa.
Lane, Miss, C. E. Z., Ciongbau, via Foochow.
Langhorne, A., C. I. M., Yicheng, via Peking.
Langman, A. and wife, C. I. M. Mokanshan.
Lanneau, Miss S. S., A. So. B., Soochow.
Large, A. W., and wife, C. I. M., Paoning, Sze.
Larsen, L. L., M.D., and wife, D. L. M., Antung, Manchuria.
Larson, F. A., and wife, B. and F. B. S., Kalgan.
Larson, Miss F. L., S. A. C. F., Canton.
Larsson, G. E., S. Holiness, Tatungfu, via Taiyuanfu.
Lasell, S. L., M.D., A. P. M., Kacheck, via Hoihow, Hainan.
Latimer, J. V, and wife, A. B. F. M. S., Huchowfu.
Latourette, K. S., Ph.D., Yale M., Changsha, Hunan.
Lattimore, Miss M., A. P. M., Soochow.
Latter, Miss H. M., B.A., C. P. M., Kongmoon, via Hongkong.
Lavington, A. T., C. I. M., Anking.
Law, Miss E. M., Apos. F. M., Hongkong.
Law Keem, M.D., and wife, S. D. A., Fatshan.
Lawrence, Mrs. A., C. M. S., Mowchow.
Lawrence, B. F., and wife, M. E. M., Suining, Sze.
Lawson, D., and wife, C. I. M., U-u (Chen) (Luanfu), via Peking.
Lawson, J., and wife, C. I. M., Yuanchow, Ki., via Kiukiang.
Lawson, Miss L., C. M. M., Kiating.
Lawton, W. W., and wife, A. So. B., Chengchow, Honan.
Lay, Miss A. C., C. I. M., Kinki, via Kiukiang.
Laycock, A. P., M.A., M.B., B.Ch., and wife, C. I. M., Lanchow, via Hankow and Sianfu.
Lea, H. A. H., M.A., and wife, C. I. M., Chefoo.
Leaman, C., and wife, A. P. M., Nanking.
Leaman, Miss L., A. P. M., Nanking.
Leaman, Miss M. A., A. P. M., Nanking.
Leander, A , and wife, Sw. B. M., Kiaochow.
Learmonth, B. L. L., M.B., C.M., and wife, I. P. M., Sinminfu, via Newchwang.
Learner, Miss M., E. P. M., Tainan, Formosa.
Leathers, Miss D., M.A., C. M. S. Taichowfu.
Leavens, D. H., B.A., Yale M., Changsha, Hunan.
Leavens, Miss D. D., A. B. C. F. M., Tungchow, Chi.
Lebeus, Miss M., M. E. M., Sienyu, via Foochow.
Lechler, J. H., M.B., C. M. S., Mienchuhsian, Sze.
Lecky, Miss H., E. P. M., Changpu, via Amoy.
Ledgard, H. E. N., C. I. M., Chowkiakow, via Hankow.
Lee, C. M , M.D., and wife, A. P. E., Wusih.
Lee, E. J., M.A., A. P. E., Anking.
Lee, S., and wife, W. M. S., Wusueh, via Kiukiang.

Lee, Miss, C. E. Z., Foochow.
Lee, Miss A., H. S. M., Fancheng, via Hankow.
Lee, Miss V. J., M.D., A. P. M. So., Hangchow.
Leete, Miss, E. B. M., Tsouping.
Leete, Miss J. M., C. M. S., Chungkianghsien, Sze.
Leggat, Miss B., C. I. M., Chenchowfu, via Hankow.
Leggate, A. R., M.B., Ch.B., U. F. C. S., Moukden.
Leggett, Miss J., A. So. B., Pingtu, via Kiaochow.
Lehmann, H., and wife, Ber. M., Canton.
Lehmann, Miss H., C. I. M., Nankangfu, via Kiukiang.
Leiser, F. O., B.A., and wife, Y. M. C. A., Canton.
Leith, Miss A. G., C. I. M., Kweiki, via Kiukiang.
Lenander, Miss E., Apos. F. M., Chengtingfu, Chi.
Lennox, Miss C., N-W. Kiangsi M., Wucheng, Ki.
Lennox, Mrs. E. J., N-W. Kiangsi M., Wucheng, Ki.
Leonard, C. A., and wife, A. So. B., Laichow, via Chefoo.
Leonard, Miss E. E., M.D., A. P. M., Peking
Leonhardt, Y., and wife, B. M., Moilim, via Swatow.
Leppin, Miss B. U. A., Liebenzell Mission, Yuanchow, Hunan.
Lequear, H. R., R. C. in U. S., Yochow, via Hankow.
Lerrigs, G. E., and wife, Y. M. C. A., Hongkong.
Leslie, P. C., M.D., M. R. C. S., and wife, C. P. M., Changte, Ho.
Lester, W. H., and wife, Unc., Kiukiang.
Lester, Miss E. S., M. E. So., Soochow.
Leuschner, W., and wife, Ber. M., Shiuchowfu, via Canton.
Leverett, W. J., A. P. M., Nodoa, via Hoihow, Hainan.
Leveritt, Miss E. D., M. E. So., Changchow.
Levermore, Miss H. E., C. I. M., Tsinchow, Kan.
Lewis, A.B., and wife, C. I. M., Mienhsien, via Hankow and Sianfu.
Lewis, Bishop W. S., D.D., LL.D., and wife, M. E. M., Foochow.
Lewis, Dr., E. B. M., Taiyuanfu, Shansi.
Lewis, Charles, M.D., and wife, A. P. M., Paotingfu, via Tientsin.
Lewis, G. W., and wife, A. B. F. M. S., Ungkung, via Swatow.
Lewis, S., D.D., and wife, M. E. M., Chinkiang.
Lewis, S. C., M.D., A. P. M., Chenchow, Hunan.
Lewis, Miss E. F., M.D., A. P. M., Paotingfu.
Lewis, Miss E., C. & M. A., Wuchow.
Lewis, Miss G. B., Broadcast P., Changsha, Hunan.
Lewis, Miss H., A. P. M., Canton.
Lewis, Miss L., M. E. M., Tientsin.
Leybourn, Miss, C. M. S., Hokchiang, via Foochow.
Lide, Miss J. W., A. So. B., Tengchowfu, via Chefoo.
Liddell, J. D., and wife, L. M. S., Chichow, via Peking.
Lifbom, J. A., S. Holiness, Tatungfu, via Taiyuanfu.
Light, Miss K., L. M. S., Wuchang, via Hankow.
Linam, Miss A., M. E. M., Yenpingfu, via Foochow.
Lincoln, C. F. S., M.D., and wife, A. P. E., Shanghai.

Lindblad, Miss A. C., M. E. M., Chungking.
Lindberg, J. E., and wife, Sw. B. M., Chucheng, Kiaochow.
Linden, H., and wife, Rhen. M. S., Fukwing, via Hongkong.
Lindenmeyer, Fr., and wife, B. M., Kayinchow, via Swatow.
Linder, L. H. E., and wife, Sw. M. in China, Tungchowfu, She.
Lindgren, Miss E., S. M. S., Wuchang, via Hankow.
Lindsay, A. W., D.D.S., and wife, C. M. M., Chengtu.
Lindsay, W. W., B.L., and wife, C. I. M., Kuling, via Kiukiang.
Lindstrom, C. F., and wife, A. P. E., Kiukiang.
Lindvall, Miss D., S. C. A., Sianfu, via Hankow.
Lingle, W. H., and wife, A. P. M., Siangtan, Hunan.
Linom, Miss G., C. I. M., Kuwo, via Peking.
Lipp, E., and wife, B. M., Moilim, via Swatow.
Littell, S. H., B.A., and wife, A. P. E. Hankow.
Little, L. L., and wife, A. P. M. So., Kiangyin.
Little, C. D., W. M. S., Changsha, Hunan.
Little, Miss E. L., C. M. S., Foochow.
Littlewood, G. P., U. M. C. M., Yungpingfu.
Livens, Miss, L. M. S., Peking.
Lloyd, L., and wife, C. M. S., Foochow.
Lloyd, Miss E., L. M. S., Peking.
Lloyd, Miss F., C. I. M., Nanpu, via Ichang.
Lloyd, Miss J., E. P. M., Tainan, Formosa.
Loader, Miss, C. E. Z., Pingnan, via Foochow.
Lobenstine, E. C., A. P. M., Hwaiyuan, An., via Nanking.
Lochead, A. W., B.A., B.D., and wife, C. P. M., Weihwei Ho.
Locke, W. T., A. P. M., Chenchow, Hunan.
Locke-King, Miss, C. E. Z., Saiong, via Foochow.
Lockwood, W. W., Ph.B., and wife, Y. M. C. A., Shanghai.
Loehr, G. R., M.A., and wife, M. E. So., Sungkiangfu.
Logan, O. T., M.D., and wife, A. P. M., Changteh, via Hankow.
Logan, Miss M. T., E. B. M., Peicheng, P'ut'ai.
Loggin, Miss A. C., Unc., Nanchang.
Lohss, O. H., B. M., Hongkong.
Longden, W. C., and wife, M. E. M., Chinkiang.
Longden, Miss, M. E. So., Soochow.
Longley, R. S., and wife, C. M. M., Junghsien.
Longmann, C. H. B., A. R. C. Sc., A. C. College, Tientsin.
Longstaff, Miss. W. M. S., Teianfu, via Hankow.
Loosley, Mrs. A. O., C. I. M., Tientai.
Loughlin, Miss M. E., S. C., Weihsien.
Louthan, A. D., M.D., A. So. B., Chengchow, Honan.
Lovell, G., and wife, A. P. M., Changteh, Hunan.
Lowe, C. J., and wife, A. So. B., Wuchow.
Lowe, J. W., and wife, A. So. B., Laichow, via Chefoo.
Lower, T. E., and wife, E. B. M., Taichow, Shansi.
Lowrie, J. W., D.D., A. P. M., Paotingfu, via Tientsin.

Lowry, G. D. N., M.D., and wife, M. E. M., Peking.
Lowry, H. H., D.D., and wife, M. E. M., Peking.
Lowrey, Miss E , A. B. C. F. M., Canton.
Lowrey, Miss V., A. B. C. F. M., Canton.
Lucas, B. D., and wife, M. E. So., Soochow.
Lucas, Miss G. M., A. P. M., Nanking.
Lucas, Miss O. C., C. I. M., Chuhsien, Sze., via Ichang.
Luce, H. W., and wife, A. P. M., Weihsien, via Tsingtau.
Lund, F. E., and wife, A. P. E , Wuhu.
Lundgren, G., and wife, Apos. F. M., Chengtingfu, Chi.
Lundstrom, T. E., Sw. M. in China, Ishih, via Taiyuanfu.
Lundvall, Miss H , S. C. A., Tsingchow, Kan., via Hankow and Sianfu.
Lutley, A., and wife, C. I. M., Chaocheng, Sha., via Peking.
Lutschewitz, W., and wife, Ber. M. S., Tsimo, via Tsingtau.
Luttrell, H. P. S., B.A., and wife, C. P. M., Weihweifu, Honan.
Lyall, A., M.B., C.M., and wife, E. P. M., Swatow.
Lybarger, Miss L., M. E. M., Tzechow, Sze.
Lykkegaard, J., and wife, D. L. M., Fenghwangcheng, via Newchwang.
Lynch, Miss E., A. P. So., Tunghianghsien, via Kashing.
Lynn, Miss N., C. & M. A., Pingtah, via Wuchow.
Lyon, C., M.D., and wife, A. P. M., Tsiningchow, via Chinkiang.
Lyon, D. W., M.A., B.D., and wife, Y. M. C. A., Shanghai.
Lyon, Miss E., F. C. M., Nanking.
Lyon, Miss E. M., M.D., M. E. M., Foochow.
Lyon, Miss L. D., A. P. M., Hangchow.
Lyons, H., and wife, C. I. M., Kienping, via Wuhu.
Lyons, Miss L. E., A. B. C. F. M., Pang Chiachwang, via Tientsin.
Lyttle, W., and wife, U. M. C. M., Ningpo.
Maag, E., and wife, Ger. C. A. M., Tsinyun, via Wenchow.
Mabee, F. C., and wife, A. B. F. M. S., Shanghai.
MacArthur, Miss, E. P. M., Changchowfu, via Amoy.
MacBean, Miss J. A., M.D., C.M., C. P. M., Kongmoon, via Hongkong.
MacDonald, Miss A. E., C. M. M., Chengtu.
MacDonald, Miss C. C., C. I. M., Iyang, Ki., via Kiukiang.
MacFadyen, A. A., M.D., and wife, A. P. M. So , Suchowfu, via Chinkiang.
MacGill, Miss C. B., C. S. M , Ichang.
MacGillivray, D., M.A., D.D., and wife, C. L. S., Shanghai.
MacGillivray J., and wife, Ind., Tsechow, Shansi.
MacGown, Miss M. G., A. B. C. F. M., Tientsin.
Machle, E. C., M.D., A. P. M., Canton.
Macintyre, Mrs. J., U. F. C. S., Haicheng, via Newchwang.
Macintyre, Miss B., U. F. C. S., Kaiyuen, via Newchwang.
Mackay, Miss J., E. P. M., Changchowfu, via Amoy.

Mackey, Miss M. A., M.D., A. P. M., Paotingfu, via Peking.
Mackenzie, H., and wife, C. P. M., Weihweifu, Ho.
Mackenzie, A. R., M.A., B.D., and wife, U. F. C. S., Kaiyuen.
Mackenzie, H. S., B.A., Y. M. C. A., Amoy.
Mackenzie, M., D.D., and wife, C. P. M., Changte, Ho.
Mackenzie, M., B.A., M.B., and wife, C. M. S., Foochow.
Mackenzie, M. C., and wife, E. P. M., Samnopa, via Swatow.
Mackenzie, N., C. M. S., Pakhoi.
Mackenzie, Miss J. K., A. So. B., Yangchow, via Chinkiang.
Macklin, W. E., M.D., and wife, F. C. M., Nanking.
Maclagan, P. J., M.A., D.Phil., and wife, E. P. M., Swatow.
Maclagan, Miss G. J., E. P. M., Changpu, via Amoy.
MacLaren, Miss J., C. I. M., Paoning, Sze.
MacLeod, K., and wife, C. I. M., Ninghai, via Ningpo
MacNaughton, W., M.A., and wife, U. F. C. S., Chaoyanchen, via Newchwang.
Macpherson, A. K., C. I. M., Fenghwa, via Ningpo.
MacWillie, J., M.D., and wife, A. P. E., Wuchang.
Maddison, Miss A., C. M. S., Ningpo.
Maddock, Miss A. E., M. E. M., Wuhu.
Madeley, F., M A., and wife, E. B. M., Chingchowfu, Shantung.
Madsen, C., D. L. M., Antung, via Newchwang.
Maggi, Miss, A. P. M., Shuntehfu, Chihli.
Maier, M., and wife, B. M., Phyangtong, via Swatow.
Maier, Miss B., Ind., Tsaohsien, Shantung.
Maier, Miss P., M.B., Ch.B., E. B. Z. M., Taiyuenfu, Shansi.
Maier, H., B. M., Hokshooha, via Swatow and Hsingning.
Main, D., L.R.C.P., F.R.C.S., and wife, C. M. S., Hangchow.
Main, W. A., and wife, M. E. M., Foochow.
Mair, A., and wife, C. I. M., Anking.
Maisch, W., and wife, B. M., Hoshoowan, via Canton and Weichow.
Major, J. N., A. P. E., Shanghai.
Malcolm, Wm., M.D., and wife, A. P. So., Hwaianfu, via Chinkiang.
Malcolm, W. R., and wife, C. I. M., Taiho, An., via Nanking.
Malone, G. H., and wife, A. A. C., Nanking.
Malott, Miss D. R., Ind., Piyanghsien, Honan.
Malpas, E. J., B.A., and wife, L. M. S., Shanghai.
Mander, Miss, C. E. Z., Sangiong, via Foochow.
Manderson, Miss M., M.D., M. E. M., Peking.
Mandeville, Miss E. M., C. I. M., Taning, Sha, via Peking.
Manger, Miss J., E. B. Z. M., Hsinchow, Shansi.
Manget, F. P., M.D., and wife, M. E. So., Soochow.
Manly, W. E., and wife, M. E. M., Tzechow.
Mann, E. J., and wife, C. I. M., Fukiang, Kan.
Manning, Miss E., M. E. M., Tzechow, Sze.
Manns, Miss S., M. E. So., Shanghai.
Manz, F., and wife, Ger. C. A. M., Fuchow, Ki.

March, A. W., A. P. M., Hangchow.
Marchbank, Miss N., C. I. M., Kweiki, via Kiukiang.
Marriott, C. C., and wife, A. So. B., Yangchow.
Marriott, Miss J. A., M. E. M., Tehwa, via Foochow.
Marrs, Miss A. S., F. F. M., Tungchwan, Sze.
Marshall, Dr. F. W., and wife, U. M. C. M., Chuchia, via Ningching.
Marshall, G. J., and wife, C. I. M., Kanchow, Ki., via Kiukiang.
Marshall, G. W., and wife, A. P. M., Yeungkong.
Marshall, Miss, C. M. S., Lienkong, via Foochow.
Marshall, Miss E., C. M. M., Kiatingfu.
Marston, Mrs. L. D., S. C., Tamingfu.
Martin, A. W., M.A., and wife, M. E. M., Nanking.
Martin, H. S., A. B. C. F. M., Peking.
Martin, J., C. M. S., Foochow.
Martin, J. B., and wife, C. I. M. (in Europe).
Martin, W. A. P., D.D., LL.D., A. P. M., Peking.
Martin, Miss E., M.D., M. E. M., Taianfu, via Tsingtau.
Martin, Miss N., M. E. So., Soochow.
Martin, Miss R., C. & M. A., Wuchow.
Martinson, A., and wife, A. L. M., Kioshan, Honan.
Maslin, T. P., B.A., and wife, A. P. E., Hankow.
Mason, H. J., and wife, C. I. M., Kingtzekan, via Hankow.
Mason, I., and wife, F. F. M., Suining, via Chungking.
Mason, Miss Pansy, A. B. F. M. S., Kiatingfu, via Chungking.
Massey, Miss E. E., C. M. S., Foochow.
Massey, Miss R., M.B., Ch.B., L. M. S., Wuchang, via Hankow.
Masters, Miss L. M., M.D., M. E. M., Chungking.
Mateer, Mrs. C. W., A. P. M., Weihsien, via Tsingtau.
Mateer, R. M., and wife, A. P. M., Weihsien, via Tsingtau.
Mather, B., M.A., S. P. G., Yungchinghsien.
Mather, P. C., C. I. M., Anking.
Mather, W. A., and wife, A. P. M., Paotingfu, via Tientsin.
Mathews, H., and wife, S. P. G., Yenchowfu, Shantung.
Mathews, R. H., and wife, C. I. M., Sihwa, via Hankow.
Mathews, Miss M. S., A. P. M. So., Hangchow.
Matson, P., and wife, S. A. M. C., Siangyang, via Hankow.
Mattox, E. L., and wife, A. P. M., Hangchow.
Maurer, H., B. M., Kuchuk, via Hongkong.
Maw, W. A., and wife, F. F. M., Chungking.
Mawson, W., M.A., and wife, P. C. N. Z., Canton.
Mawson, W. G., and wife, S. P. G., Pingyin, via Chefoo.
Mawson, Miss J., P. C. N. Z., Canton.
Maxwell, J. L., M.D., B.Sc., E. P. M., Tainan, Formosa.
Maxwell, J. P., M.B., B.Sc., F.R.C.S., and wife, E. P. M., Engchun, via Amoy.
Mayer, S., B.M., Hokshooha, via Swatow and Hsingning.
McAll, P. L., B.A., M.B., Ch.B., and wife, L. M. S., Hankow.

McAlpine, R. M , Unc , Jeho, via Peking.
McAmmond, R. B., and wife, C. M. M., Junghsien.
McBurney, Miss J. G., M.D., A. R. P. M., Takhing, via Canton.
McBurney, Miss K. W., M.D., A. R. P. M., Takhing, via Canton.
McCandliss, H. M., M.D., and wife, A. P. M., Hoihow, Hainan.
McCann, J. H., and wife, A. B. C. F. M , Paotingfu.
McCarthy, F., L. C. P., and wife, C. I. M., Chefoo.
McCarthy, J., and wife, C. I. M., Yunnanfu, via Hokow and Mengtze.
McCarthy, W., and wife, A. P. E., Anking.
McCartney, J. H., M.D., and wife, M. E. M , Chungking.
McClelland, Miss, C. M. S , Goosangche, via Foochow.
McClintock, P. W., and wife, A. P. M., Nodoa, via Hoihow, Hainan.
McClure, W., M.D., B.A., and wife, C. P. M., Weihwei Ho.
McClure, S. H., C. I. M., Anking.
McCormick, Mrs. M. P., A. P. M. So., Soochow.
McCoy, Miss B. C., A. P. M., Peking.
McCracken, J. C., M.D., and wife, Canton Chr. College, Canton.
McCrea, T. F., and wife, A. So. B , Chefoo.
McCulloch, R. A , and wife, C. I. M., Jaochow, via Kiukiang.
McCulloch, Miss F. E., C. I M., Hokow, Ki., via Kiukiang.
McCutchan, H. W., A. P. M. So., Sutsien, via Chinkiang.
McDaniel, C. G., and wife, A. So. B., Soochow.
McDonald, J. A., M.D., C.M., and wife, C. P. M., Kongmoon, via Hongkong.
McDonald, W. E., M.A., Canton Christian College, Canton.
McDonald, Miss F. M., C. I. M., Luanfu, Sha., via Peking.
McDonald, Miss M., C. P. M , Weihwei, Honan.
McDowall, W. C., M.A., S. P. G., Peking.
McEwen, Miss A , P. C. N. Z., Canton.
McFarlane, A. J., M.A., L. M. S., Hankow.
McFarlane, Miss C., C. I. M., Kwangsinfu, via Ningpo.
McGill, Miss E., C. P. M., Hwaikingfu, Ho.
McGinnis, J. Y., and wife, A. P. M. So., Tunghianghsien.
McGregor, Miss M. B., E. P. M., Amoy.
McIntosh, G., and wife, A. P. M , Shanghai.
McIntosh, T. J., and wife, Apos. F. M., Hongkong.
McIntosh, Miss I., C. P. M., Weihweifu, Ho.
McIntosh, Miss M. I., C. P. M., Changteho.
McIntyre, R. L., and wife, C. I. M., Suifu, via Chungking.
McIntyre, Miss L., A. So. B., Chengchow, Honan.
McKay, H., Jun'r., Bk. Room and Educ. Depository, Shanghai.
McKay, W. R., M.A., B.D., and wife, C. P. M., Kongmoon, via Hongkong.
McKee, S., and wife, A. P. M , Shanghai.
McKee, S. C., and wife, A. P. M., Chenchow, Hunan.
McKenzie, C. F., M.D., and wife, A. B. F. M. S., Kinhwafu.

McKenzie, N., C. M. S., Shiuhing, via Canton.
McKenzie, Miss R., C. I. M., Iyang, Ki., via Kiukiang.
McKie, G., and wife, C. I. M., Luanfu, via Peking.
McKillican, Miss J. C., A. P. M., Peking.
McKinley, D. F., and wife, C. M. M., Chengtu.
McLachlin, L. E., B.A., and wife, Y. M. C. A., Foochow.
McLean, H., and wife, Apos. F. M., Chefoo.
McLean, Miss R., C. P. M., Kongmoon, via Hongkong.
McLennan, Miss E., B.A., C. P. M., Changteho.
McLeod, D., B.A., and wife, C. P. M., Tamsui, Formosa.
McMordie, Miss E., I. P. M., Kirin.
McMullan, J., and wife, Chefoo Industrial M., Chefoo.
McMullan, Miss K., A. P. So., Tunghianghsien.
McMullen, R. J., A. P. So., Hangchow.
McMurtry, S. O., B.A., M.D., C.M., and wife, C. P. M., Weihweifu, Ho.
McNaughton, Miss B. E., C. M. M., Chengtu.
McNeely, Miss M. V., B.A., C. L. S., Shanghai.
McNeill, Miss E., B.A., U. F. C. S., Moukden.
McNeill, Miss M., L.R.C.P. & S., I. P. M., Kwangchengtze, via Newchwang.
McNeur, G. H , and wife, P. C. N. Z., Canton.
McNulty, H. A., A. P. E., Soochow.
McOwan, B. M., and wife, S. P. G., Taian, via Tsingtau.
McPherson, J. L., M.A., and wife, Y. M. C. A., Hongkong.
McPherson, Miss E. A , C. M. M., Chengtu.
McPhun, J. F., M B., C.M., E. P. M., Samhopa, via Swatow.
McQuillan, Miss A , C. S. M., Ichang.
McRae, C. F., and wife, A. P. E., Shanghai.
McRae J. D., B.A., and wife, C. P. M., Changteho, Ho.
McRobert, Miss B., A. P. M. So., Sutsien, via Chinkiang.
McRoberts, W. A., and wife, C. I. M., Fenghwa, via Ningpo.
McWhirter, J., M.A., and wife, I. P. M. Kwangning, via Newchwang.
McWilliams, Miss, I. P. M., Fakumen, via Newchwang.
Mead, A. W., C I M , Hweichow, via Tatung.
Mead, Miss, C. E. Z , Foochow.
Mead, Miss L. I., A. B. C. F. M., Peking.
Meade, J. L., A. P. E., Wusih.
Meadows, J. G., M.D., and wife, A. So. B., Wuchow, via Canton.
Meadows, J. J., C. I. M , Shaohsingfu.
Meadows, Miss J., A. So. B., Wuchow, via Canton.
Meadows, Miss L , C. I. M., Shaohsingfu.
Meadows, Miss Lily, C. I. M., Shaohsingfu.
Meebold, Miss A. J., A. B. C. F. M., Inghok, via Foochow.
Meech, S. E., L. M. S., Peking.
Meedar, M., and wife, Finn. M. S., Yuingting, via Shashi.

Meggy, Miss, Unc., Pakow, via Tangshan.
Meigs, F. E., and wife, F. C. M., Nanking.
Meikle, J., and wife, C. I. M., Singfenghsien, via Kiukiang.
Mellodey, Miss L., C. M. S., Mienchuhsien, Sze.
Mellor, Miss A. E., C. I. M., Liangchowfu, via Hankow and Sianfu.
Mellow, J. H., C. I. M., Pingyaohsien, via Peking.
Melrose, Mrs. M. R., A. P. M., Nodoa, Hainan.
Melville, T., and wife, Unc., Fungsinhsien, via Kiukiang.
Menzies, J., M.D., C.M., and wife, C. P. M., Hwaikingfu, Ho.
Menzies, J. B. Sc., C. P. M., Wuan, Ho.
Menzies, Mrs. A., C. I. M., Wenchow.
Merchant, Miss, C. M. S., Tosung, via Foochow.
Merian, E. A., C. I. M., Anking.
Merrill, L., M.D., M. E. M., Chinkiang.
Merrill, Miss C. E., M. E. M., Kiukiang.
Merrington, Mrs., Unc., Jeho, via Peking.
Merrins, E. M., M.D., and wife, A. P. E., Wuchang.
Mertens, Miss E. D., C. M. S , Chungpa, Sze.
Messimer, Miss R., R. C. in U. S., Chenchow, Hu.
Metcalf, G. E., C. I. M., Wutingchow, via Mengtze.
Metcalfe, Miss G. E., C. M., Ningpo.
Metcalfe, Miss E. E., C. M., Ningpo.
Meuser, W. N., M. E. M., Chungking.
Meyer, O., and wife, Rhen. M. S., Hongkong.
Middleton, R. W., and wife, C. I. M., Meihsien, via Hankow.
Miederer, C., C. I. M., Linkiang, via Kiukiang.
Miles, G., and wife, W. M. S., Teianfu, via Hankow.
Millar, J. A., and wife, A. P. M., Shuntehfu, Chihli.
Miller, A., C. I. M., Fenghwa, via Ningpo.
Miller, D., C. I. M., Ningkwofu, via Wuhu.
Miller, E. D., S. D. A., Chowkiakow, Honan.
Miller, E. P., A. P. E., Wuchang.
Miller, G., and wife, M. E. M., Wuhu.
Miller, Miss B. F., R. C. in U. S., Yochow, via Hankow.
Miller, Miss B., W. U. M., Shanghai.
Miller, Miss C. A., A. So. B., Laichow, via Chefoo.
Millican, F. R., and wife, A. Free M. M. in C., Chihsien, Honan.
Milligan, Miss B., Apos. F. M., Hongkong.
Milligan, Miss E., Door of Hope, Shanghai.
Mills, D. J., and wife, C. I. M., Kiukiang.
Mills, Mrs. A. T., A. P. M., Chefoo.
Millward, W., and wife, M. E. M., Nanking.
Milsum, W. B., and wife, C. I. M , Pingyaohsien, via Peking.
Milward, W., and wife, N. B. S. S , Amoy.
Miner, G. S., and wife, M. E. M., Foochow.
Miner, Miss L., A. B. C. F. M., Peking.
Minniss, Miss L. V., A. B. F. M. S., Kinhwafu.

Minty, C. S., and wife, W. M. S., Hankow.
Miskelly, W., M.A., I. P. M., Moukden.
Mitchell, E. C., and wife, A. R. P. M., Takhing, via Canton.
Mitchell, I. E., M.D., C.M., and wife, L. M. S., Canton.
Mitchell, R. A., B.A., and wife, C. P. M., Weihweifu, Ho.
Mitchell, T. W., and wife, A. P. M., Chenchow, Hunan.
Mitchell, W. A., and wife, M. E. So., Soochow.
Mitchell, Miss Ida, M.D., I. P. M., Fakumen, via Newchwang.
Mitchell, Miss M. S., A. P. E., Shanghai.
Mitchil, Mrs. C. W., Women's Home, Shanghai.
Mjelve, H., and wife, Nor. L. M., Nanyangfu, Honan.
Moberg, Miss S. O., S. C., Tamingfu.
Moffett, L. I., and wife, A. P. M. So., Kiangyin.
Moffett, L. M., A. P. So., Tsingkiangpu, via Chinkiang.
Moffett, Miss C., A. P. M. So., Kiangyin.
Mohler, F. M., B.A., and wife, Y. M. C. A., Hongkong.
Mole, R. Howard, B.A., M D., U. F. C. S., Moukden.
Moler, Miss M., C. I. M., Pingyanghsien, via Wenchow.
Molland, Mrs. C. E., F. C. M., Nanking.
Molland, Miss M., F. C. M., Nanking.
Molony, H. J., D.D., Bishop, and wife, C. M. S., Ningpo.
Mönch, F., and wife, Ger. C. A. M., Tsungjen, via Kiukiang.
Moncrieff. H., M.A., and wife, E. P. M., Shoka, Formosa.
Monsen, Miss, Nor. L. M., Nanyangfu, Ho.
Montfort, Miss, C. E. Z., Sieng-iu, via Foochow.
Montgomery, J. H., M.B., Ch.B., and wife, E. P. M., Changpu, via Amoy.
Montgomery, T. H., and wife, A. P. M., Tsingtau.
Montgomery, W. E., and wife, E. P. M., Tainan, Formosa.
Montgomery, Miss H. M., A. P. M., Kiungchow, Hoihow, Hainan.
Moody, Miss L., C. I. M., Anjen, via Kiukiang.
Mooman, Miss A., Apos. F. M., Shanghai.
Moon, Miss Lottie, A. So. B., Tengchowfu, via Chefoo.
Moore, A., and wife, C. I. M., Siningfu, via Hankow, and Sianfu.
Moore, P R., and wife, A. B. F. M. S., Hangchow.
Moore, Miss, C. M. S., Foochow.
Moore, Miss M. E., B.A., C. S. M., Ichang.
Moorman, Miss M. E., A. So. B., Yangchow, via Chinkiang.
Moran, H A., B.A., B.D., Y. M. C. A., Hankow.
Morgan, E., and wife, C. L. S., Shanghai.
Morgan, E. L., and wife, A. So. B., Laichow.
Morgan, E. W., C M. M., Chengtu.
Morgan, H. B., C. M. S., Hangchow.
Morgan, L. S., M.D., and wife, A. P. M. So , Haichow.
Morgan, Miss C., C. I. M., Talifu, via Mengtze.
Morgan, Miss I. V., C. & M. A., Nanlinghsien, via Wuhu.
Moritz, Miss S., H. M. for Blind, Kowloon.

Morley, A., L.R.C.S., & P., Ed., and wife, W. M. S., Teianfu, via Hankow.
Morris, D. B. S., and wife, A. P. M., Hwaiyuan, An., via Nanking.
Morris, Miss Jean, C. M. S., Hangchow.
Morris, Miss F. L , C. I. M., Kiehsiu, via Peking.
Morris, Miss M. C., Door of Hope, Shanghai.
Morris, Miss S., C. M. S., Hangchow.
Morrison, Miss M. C., R. C. in A., Chiangchiu, via Amoy.
Morse, W. R., and wife, A. B. F. M. S., Suifu.
Mort, Miss, C. M. S., Gengtau, via Foochow.
Mortimore, W. J., B.A., and wife, C. M. M., Kiatingfu.
Morton, Miss E., A. P. M., Shanghai.
Morton, Miss E. H., A. P. M. So., Tsingkiangpu.
Morton, Miss M., A. P. M., Shanghai.
Mosher, G. F., and wife, A. P. E., Wusih.
Mosson, Miss E. M., Chefoo Industrial M., Chefoo.
Moule, G. E., Bishop, D.D., and wife, C. M. S., Hangchow.
Moule, H. W., B.A., and wife, C. M. S., Hangchow.
Moule, W. A. H., and wife, C. M. S , Shanghai.
Moule, W. S., M.A., and wife, C. M. S., Ningpo.
Moule, Miss J. F., C. M. S., Hangchow.
Mowatt, J. A., B.A., and wife, C P. M., Hwaikingfu, Ho.
Mower, Miss M., C. I. M., Hwailu, via Peking.
Mudd, Wm., E. B. M., Sianfu.
Muir, D.D., L.R.C.P. & S., and wife, U. F. C. S., Moukden.
Muir, J. R., and wife, C. I. M., Batang, Sze.
Muir, Miss G. M., C. I M., Shanghai.
Muir, Miss W., M. E. M., Nanchang.
Müller, G., and wife, Ger. C. A. M., Lungchuan, Che., via Wenchow.
Müller, H , and wife, Ber. M., Hongkong.
Müller, J., and wife, Ber. Fo. Ho., Hongkong.
Müller, W., and wife, C. M. S., Foochow.
Mulloney, J. J., M.D., and wife, M. E. M., Peking.
Mumford, D. C., M.D., and wife, U. E. C. M., Liling, via Yochow.
Munn, W., C. M. S., Mienchow, Sze.
Mundle, Miss S., U. F. C. S., Liaoyang, via Newchwang.
Mungeam, H. J., and wife, C. I. M., Siaoyi, via Shansi.
Munro, J. M., and wife, C. I. M., Wenchow.
Munroe, E. R., and wife, Oriental M. S., Yaumatei, via Hongkong.
Munson, Miss A. M., C. I. M., Kuwo, via Peking.
Murdock, Miss A., M D., A. P. M., Hwaiyuan, An., via Nanking.
Murdock, Miss Margaret, A. P. M., Hwaiyuan, An., via Nanking.
Murdock, Miss Mary, A. P. M., Hwaiyuan An., via Nanking.
Murfitt, Miss J. E., U. M. C. M , Ningpo.
Murray, D. S., and wife, L. M. S., Tsangchow, via Tientsin.
Murray, E., and wife, C. I. M., Chefoo.

Murray, John, A. P. M., Chinanfu.
Murray, W. H., and wife, M. for Chinese Blind, Peking.
Murray, Miss C. K., C. I. M.,(in England).
Murray, Miss E. M., A. P. M., Siangtan, Hunan.
Murray, Miss H., M. for Chinese Blind, Peking.
Murray, Miss M., C. I. M., Yangchow, via Chinkiang.
Myers, C. M., M.A., and wife, A. P. P., Shanghai.
Myers, Miss A. M., M.D., A. P. E., Shanghai.
Myers, Miss B., U. Br. in C., Canton.
Mylne, C., U. M. C. M., Chaotung, Yun.
Myrberg, A. A., and wife, S. Holiness, Soping, via Taiyuanfu.
Nagel, A., and wife, B. M., Lilong, via Hongkong.
Nagel, S. A., and wife, S. D. A., Waichowfu.
Nagel, Miss G., Kieler C. M., Pakhoi.
Nairn, Miss E. D., A. B. F. M. S., Shaohingfu.
Nance, W. B., and wife, M. E. So., Soochow.
Napier, A. Y., and wife, A. So. B., Yangchow, via Chinkiang.
Naumann, K. B , C. I. M., Anking.
Neal, J. B., M.D., and wife, A. P. M., Tsinan, via Tsingtau.
Neale, F. H., and wife, C. I. M. (in America).
Neaum, Miss G., C. M. S., Chungpa, Sze.
Neave, J., and wife, C. M. M., Chengtu.
Nelson, C. A., and wife, A. B. C. F. M., Canton.
Nelson, C. J., and wife, S. A. M. C., Kinchowfu, via Hankow.
Nelson, D., and wife, A. L M , Sinyangchow, Honan.
Nesse, H. M., A. L. M., Kioshan, Honan.
Netland, Mrs. O., A. L. M., Kioshan, Honan.
Neubacher, M., and wife, B. M., Fophin, via Swatow, Hsingning and Laulung.
Neumann, G. B., and wife, M. E M., Chengtu.
Newby, Miss A., M. E. M., Chinkiang.
Newmann, Miss E., Ber. M., Shiuchowfu, via Canton.
Newcombe, Miss B., C. E. Z., Sangiong, via Foochow.
Newell, G. M., and wife, A. B. C. F. M., Foochow.
Newell, Miss M., M.D., W. U. M., Shanghai.
Newman, Miss L., A. P. M., Siangtan, Hunan.
Newton, C. H., and wife, A. P. M., Kiungchow, via Hoihow, Hainan.
Newton, W. C., and wife, A. So. B., Hwanghsien, via Chefoo.
Newton, Miss, C. M. S., Lienkong, via Foochow.
Newton, Miss G., A. P. M., Paotingfu.
Niblock, H. B., Chefoo Miss. Home, Chefoo.
Nicholaisen, Miss M., M. E. M., Sienyu, via Foochow.
Nicholls, A. G., C. I. M., Shap'ushan, Yunnanfu.
Nichols, H. S., and wife, C. & M. A., Nanlinghsien, via Wuhu.
Nichols, J., and wife, Chefoo Industrial Mission, Chefoo.
Nichols, J. W., and wife, A. P. E., Shanghai.
Nicholson, Miss, C. M. S., Ningteh, via Foochow.

Nickalls, E. C., and wife, E. B. M., Tsingchowfu, Shantung.
Nielsen, N., M.D., D. L. M., Hsiuyen, via Newchwang.
Nielson, Miss E., D. L. M., Takushan, via Newchwang.
Nielson, A. B., M.A., E. P. M., Tainan, Formosa.
Niles, Miss M. W., M.D., A. P. M., Canton.
Nilsen, Miss Anne, H. S. M., Fancheng, via Hankow.
Nilson, J. G., and wife, S. C. A., Lungchow, She., via Hankow.
Nilson, P., and wife, S. C. A., Pinchow, via Hankow.
Nilssen, J. E., M.A., M.D., and wife, Nor. M. S., Changsha.
Nilsson, K., S. M. S., Hwangchow, via Hankow.
Nisbet, Miss, C. E. Z., Kutien, via Foochow.
Noltenius, Miss D., E. P. M., Amoy.
Norden, Miss L , S. C. A., Kienyang, via Hankow.
Nordlund, V. L., and wife, S. C. A., Sianfu, via Hankow.
Norgaard, P., Y. M. C. A., Fenghwangcheng, Manchuria.
Norgaard, P., D. L. M., Hsiuyen, Newchwang.
Norman, Miss R., Unc., Shangkaohsien, via Kiukiang.
Norris, F. L., M.A., S. P. G., Peking.
North, T. E., B.A., and wife, W. M. S., Hanyang, via Hankow.
North, Miss H. F., A. So. B., Canton.
Nourse, Miss M. A., A. B. F. M. S., Hangchow.
Nowack, W. N., and wife, Ind., Piyanghsien, Honan.
Noyes, H. V., D.D., and wife, A. P. M., Canton.
Noyes, W. D., and wife, A. P. M., Canton.
Noyes, Miss H., A. P. M., Canton.
Nyberg, Miss L., Finn. M. S., Yuingting, via Shashi.
Nyffenegger, Miss A., Ind., Tsaohsien, Shantung.
Nylin, Miss L. M., Sw. M. in China, Puchowfu, via Peking.
Nystrel, Miss J., Aug., Hsuchow.
Nystrom, Mrs. C. F., C. I. M., Ningsiafu, via Hankow and Sianfu (In Europe).
Oakes, W. L., B.D., W. M. S., Changsha, Hunan.
Oakeshott, Miss R. E., C. I. M., Shanghai.
Oatway, Miss F. E., C. M. S., Gengtau, via Foochow.
Oberg, O. E., and wife, S. C. A., Saratsi, via Peking.
Ockenden, E. C., and wife, Unc., Weihaiwei.
Odden, Miss Guri, Taiming, Chihli Mission.
Oehler, W., and wife, B. M., Chonghangkang, via Hongkong.
Oehme, Miss L. E., C. & M. A , Wuchow.
Ogborn, Miss K. L., M. E. M., Wuhu.
Ogden, J. C., and wife, F. C. M., Batang.
Ogden, Miss E. A., C. I. M , Kianfu, Ki., via Kiukiang.
Ogden, Miss L. G., C. I. M., Yangchow.
Ogden, Miss M. R., A. P. E., Anking.
Ogren, Miss M. C., A. Free M. M., Yungtsihsien.
Ohrset, Miss I., Nor. L. M., Laohokow, via Hankow.
Oistesö, I. B., and wife, Nor. L. M., Tengchow, Honan.

Oldfield, W., C. & M. A., Kweilin, via Wuchow.
Oldham, H. W., E. P. M., Changpu, via Amoy.
Oldt, F., M.D., and wife, U. Br. in C., Canton.
Olesen, O., and wife, D. L. M., Hsiuyen, via Newchwang.
Olesen, P. O., and wife, C. I. M., Chenyuan, Kwei., via Yochow.
Oliver, Miss E., A. F. M., Nanking.
Olney, Miss S., E. P. M., Tsingchowfu.
Olsen, C. A., S. Holiness, Tatungfu, via Taiyuanfu.
Olsen, F., and wife, C. I. M., Kiungchow, Sze.
Olsen, Miss C., H. S. M., Fancheng.
Olsen, Miss O., S. C. A., Pingliang, and Sianfu, via Hankow.
Olson, Miss A., S. C. A., Sangkiachwang, Wukung, via Hankow.
Olson, Miss E., H. S. M., Fancheng, via Hankow.
Olsson, J. E., Sw. M. in C., Anking.
Omelvena, J., M.A., I. P. M., Sinminfu, via Newchwang.
O'Neill, F. S. W., M.A., and wife, I. P. M., Fakumen, via Newchwang.
O'Neill, Miss A., C. P. M., Hwaikingfu, Honan.
Onley, F. G., L. M S., Hwangpei, via Hankow.
Onyon, Miss M., C. M. S., Lienkong.
Openshaw, H. J., and wife, A. B. F. M. S., Yachowfu, via Chungking.
Orr-Ewing, A., and wife, C. I. M., Kiukiang.
Orr, J. S., and wife, C. I. M., Yangchow, via Chinkiang.
Osborne, Miss H. L., A. B. C. F. M., Diongloh, via Foochow.
Osgood, E. J., M.D., and wife, F. C. M., Chuchow An., via Nanking.
Osnes, E., and wife, Nor. L. M., Laohokow, via Hankow.
Ost, J. B., and wife, C. M. S , Chuki.
Ostergaard, Mr., Nor. L. M., Shihwakai, Hupeh.
Otis, Miss Dora, M. E. So., Shanghai.
Ovenden, Miss G., L. M. S., Amoy.
Oviatt, Miss G., Ind., Wuhu.
Oviatt, Miss M., Ind , Wuhu.
Owen, J. C., and wife, A. So. B., Pingtu, via Kiaochow.
Owen, J. W., and wife, C. I. M., Chengteh, Hun.
Owings, D. H., A. So. B., Kongmoon.
Oxner, Mrs. C. H., A. So. B., Pingtu, via Kiaochow.
Paddock, B. H., and wife, M. E. M., Yenpingfu.
Paddock, Miss A. E., Y. W. C. A., Shanghai.
Page, I., and wife, C. I. M., Anshunfu, via Yochow and Kweiyang.
Page, N., and wife, W. M. S., Teianfu, via Hankow.
Page, A. H., and wife, A. B. F. M. S., Swatow.
Page, Miss F. J., C. I. M., Pachow, Sze., via Ichang.
Page, Miss P., A. B. F. M. S., Suifu, via Chungking.
Paine, Miss T. L., A. P. E., Soochow.
Painter, G. W., D.D., A. P. M. So., Hangchow.
Pakenham, H. R., B.A., M.B., C. M. S., Kienningfu, via Foochow.

Pallesen, Miss, D. L. M., Kwantien, Manchuria.
Palmberg, E., and wife, S. C. A., Lichuanhsien, She.
Palmberg, G., S. C. A., Lichuanhsien, She.
Palmborg, Miss R. W., M.D., Seventh D. B., Shanghai.
Palmer, J., and wife, C. I. M., Ningpo.
Palmer, Miss E., C. I. M., Lanchi, via Ningpo.
Pantin, Miss M., L. S. A., C. E. Z., Pingnan, via Foochow.
Park, W. H., M.D., and wife, M. E. So., Soochow.
Park, Miss C., M. E. So., Shanghai.
Parker, A. P., D.D., and wife, M. E. So., Shanghai.
Parker, G., and wife, C. I. M., Kingtzekwan, via Hankow.
Parker, J., and wife, C. M. M., Chungking.
Parker, J., and wife, C. M. S., Yungchowfu, Hunan.
Parker, R. A., and wife, M. E. So., Changchow, via Shanghai.
Parker, Miss Alice, A. So. B., Yangchow, via Chinkiang.
Parker, Miss E., C. M. S., Hangchow.
Parmenter, Miss M., C. & M.A., Nanlinghsien, via Wuhu.
Parr, Miss E. M., C. I. M., Tushan, via Canton and Wuchow.
Parry, H., M.R.C.S., L.R.C.P., and wife, C. I. M., Chungking.
Parry, Miss A. L., C. I. M , Yangchow.
Parsons, C. H., B.A., C. I. M., Paoning, Sze.
Parsons, H., U. M. C. M., Chaotung, Yun.
Partch, G. E., A. P. M., Shanghai.
Paterson, J. L. H., M.B., Ch.B., L. M. S., Wuchang.
Paterson, T. C., M.D., and wife, E. B. M., Tsowping, via Kiaochow.
Paton, B. L., M.D., E. P. M., Changchowfu, via Amoy.
Paton, W., and wife, E. P. M., Swatow.
Paton, W. B., B.A., and wife, E. P. M., Wukingfu, via Swatow.
Paton, Miss M., E. P. M., Swatow.
Paton, Miss M., U. F. C. S., Ashio, via Newchwang.
Patterson, B. C., M.D., and wife, A. P. M. So., Sutsien, via Chinkiang.
Patterson, Miss E. G., A. P. M., Limchowfu.
Patton, C. E., and wife, A. P. M., Yeungkong.
Patton, Miss L. R., A. P. M , Canton.
Paul, A., and wife, F. C. M., Wuhu.
Paulson, E. M., S. C. A., Sianfu, via Hankow.
Paulson, J., Chihli Mission.
Paxton, J. W., and wife, A. P. M. So., Chinkiang.
Payne, H., and wife, E. B. M., Tsowping, via Kiaochow.
Payne, Miss J. E., A. B. C. F. M., Peking.
Peacock, Miss N., M. E. So., Sungkiangfu.
Peake, E. C., M.B , C.M., and wife, L. M. S., Hengchowfu, Hunan.
Pearce, T. W., L. M. S., Hongkong.
Pearce, Miss E. C., C. I. M., Chefoo.
Pearse, E., and wife, C. I. M., (in England).
Pearse, Miss G , C. I. M., Hokow, Ki., via Kiukiang.

Pearse, Miss J. B., C. I. M., Chefoo.
Pearson, Miss N., C. I. M., Yangchow.
Peat, J. F., and wife, M. E. M., Chungking.
Pedersen, Miss I., A. L. M., Kioshan, Honan.
Peel, Miss S., B.Sc., L. M. S., Chichow, via Peking.
Peet, L. P., and wife, A. B. C. F. M., Foochow.
Peet, Miss S. C., C. I. M., Fukow, via Hankow.
Peill, S. G., M.B., C., and wife, L. M. S., Tsangchow, via Tientsin.
Pell, J. W., L.R.C.S. & P., Ed., and wife, W. M. S., Tayeh, via Hankow.
Pemberton, Miss R. J., C. I. M., Paoning, Sze.
Perkins, H. P., and wife, A. B. C. F. M., Paotingfu, via Tientsin.
Perkins, Miss A. L., W. M. S., Canton.
Perkins, Miss E. S., A. B. C. F. M., Diongloh, via Foochow.
Perkins, Miss M. L., C. M. M., Chengtu.
Perkis, Miss R. L., C. I. M., Sinchanghsien, via Ningpo.
Perley, D. M., C. M. M., Chengtu.
Persson, Miss M., Sw. B. M., Chucheng.
Peters, Miss A., M. E. M., Nanking.
Peters, Miss M., M. E. M., Kucheng, via Foochow.
Peters, Miss S., M. E. M., Nanking.
Peterson, J., S. A. M. C., Fancheng, via Hankow.
Peterson, Miss M. J., A. Free M. M., Chengchow.
Peterson, Miss T , H. S. M., Fanching, via Hankow.
Peterson, Miss E., S. C. A., Chenyuan, via Hankow.
Petterson, Miss Ida, S. M. S., Ichang.
Pettersson, Miss B. M. P., Sw. M. in C., Sinanhsien.
Pettigrew, Miss Jessie L., A. So. B., Hwanghsien, via Chefoo.
Pettus, W. B , B.A., and wife, Y. M. C. A., Shanghai.
Pfannemüller, H. and wife, Ger. C. A. M., Nanfeng, via Kewkiang.
Pfeiderer, M. E., and wife, B. M., Hongkong.
Phelps, Miss K. E., A. P. E., Wuchang.
Phelps, Miss L. L., A. P. E., Hankow.
Phillimore, Miss R., S. P. G., Peking.
Phillips, A. A., and wife, C. M. S., Mienchow, Sze.
Phillips, H. S., B.A., and wife, C. M. S. Kienningfu, via Foochow.
Phillips, W., M.D., I. P. M., Newchwang.
Phillips, Miss M., M.B., S. P. G., Pingyin, via Chefoo.
Picken, W. S., and wife, S. P. G., Moukden.
Piell, E. J., M.B., C.M., F.R.C.S., and wife, L. M. S., Peking.
Pierce, L. W., and wife, A. So. B., Yangchow, via Chinkiang.
Pierce, Miss P., Oriental M. S., Yaumatei, via Hongkong.
Pike, D. F., and wife, C. I. M., Tushan, via Canton and Wuchow.
Pike, Miss C. A., C. I. M., Kiehsiu, via Peking.
Pilley, E., M. E. So., Huchowfu.
Pillow, W. H., W. M. S., Yungchowfu, Hunan.
Pillow, Miss, W. M. S., Yungchowfu, Hunan.

Pilson, Miss E. I., C. I. M., Fukow, via Hankow.
Piper, Miss E., A. P. E., Shanghai.
Pirkis, Miss R. L., C. I. M., Taiping Che, via Ningpo.
Pitcher, P. W., M.A., and wife, R. C. in A., Amoy.
Pitman, Miss R. J., Apos. F. M., Hongkong.
Pitts, Miss, C. M. S., Hongkong.
Platt, J. C., and wife, C. I. M., Kwanganchow, Sze.
Plewman, T. E., C. M. M., Tseliutsing.
Plumb, Miss F. J., M. E. M., Foochow.
Plummer, Dr. W. E., and wife, U. M. C. M., Wenchow.
Plymire, M. F., C. and M. A., Taochow, Kan.
Polhill, A. T., and wife, C. I. M., Suitingfu, via Ichang and Wanhsien.
Polk, Miss M. H., M.D , M. E. So., Soochow.
Polland, Dr. and wife, F. C. M., Nantungchow.
Pollard, S., and wife, U. M. C. M., Chaotung, Yun.
Pollock, J. C., A. P. P , Shanghai.
Porteous, G., and wife, C. I. M., Pingi, via Mengtze.
Porteous, R. W., and wife, C. I. M., Yuanchow Ki , via Kiukiang.
Porter, R. B., C. I. M., Shunking, Sze., via Ichang.
Porter, L. C., and wife, A. B. C. F. M., Tungchow, Chi.
Porter, Miss L., Bk. Room and Educ. Depository, Shanghai.
Porter, Miss Ida, A. P. E., Tsingpu, via Shanghai.
Porter, Miss M. H., A. B. C. F. M., Peking.
Portway, A. C., C. I. M., Tsenyi, via Chungking.
Posey, Miss M. A., A. P. M., Shanghai.
Post, J., A. P. E., Shanghai.
Postance, Miss, C. M. S., Hokchiang, via Foochow.
Pott, F. L. H., D.D., and wife, A. P. E., Shanghai.
Poulter, Miss J., C. M. S., Hokchiang, via Foochow.
Poulter, Miss M., M.D., C. M. S., Hokchiang, via Foochow.
Powell, R., and wife, C. I. M., Panghai (Chenyuan), via Yochow.
Powell, Miss A., M. E. M., Peking.
Powell, Miss E. A., C I. M., Chefoo.
Pownall, Mrs., Unc., Nanchang, via Kewkiang.
Pownall, Miss A. J., C. M. S., Anhsien, Sze.
Preedy, A., and wife, C. I. M., Liangchowfu, via Hankow and Sianfu.
Preston, T. J., and wife, A. P. M., Changteh, Hunan.
Price, F. M., and wife, S. C. M., Tamingfu.
Price, H., and wife, Unc., Nanchang, via Kiukiang.
Price, P. F , and wife. A. P. M. So., Tunghianghsien, via Kiahsing.
Price, Rt. Rev. Bishop, C. M. S., Foochow.
Price, Miss L. W., A. So. B., Shanghai.
Priest, Miss S., A. So. B., Shanghai.
Primm, Miss C. L., Ph.B., Y. M. C. A., Shanghai.
Pringle, Miss E. F., M.B., Ch.B., U. F. C. S., Kaiyuen.

Procter, J. T., and wife, A. B. F. M. S., Shanghai.
Provence, H. W., Th.D., and wife, A. So. B., Shanghai.
Pruen, W. L., L.R.C.P. & S., and wife, C. I. M., (in England).
Pruitt, C. W., and wife, A. So. B., Chefoo.
Prytz, Miss F., Sw. M. in China, Puchowfu, via Peking.
Pullar, H. W., M.A., and wife, U. F. C. S., Yungling, via Newchwang.
Purnell, Miss J. S., C. I. M., Yangchow.
Putula, O., Fin. M. S., Tsili, via Shashi.
Pye, Watts O., A. B. C. F. M., Fenchow.
Pyke, J. H., D.D., and wife, M. E. M., Peking.
Pyke, Miss M. A., C. P. M., Changteho, Ho.
Pyle, Miss M. E., M. E. So., Soochow.
Pylkkanen, W., and wife, Finn. M. S., Tsingshih, via Shashi.
Qualen, H. J. von, S. A. C. F., Canton.
Quimby, Miss F., A. A. C., Chaohsien.
Quinn, Miss M., C. & M. A., Tsingyang, via Wuhu.
Quirmbach, A. P., and wife, C. M. M., Kiatingfu.
Ralston, Miss K., C. I. M., Hwangyen, via Ningpo.
Ramsay, H. C., and wife, A. B. S., Chengtu.
Ramsay, Miss, C. M. S., Kieniang, via Foochow.
Ramsay, Miss I. W., C. I. M., Chungking.
Ramsay, Miss L., E. P. M., Changchowfu, via Amoy.
Ranck, C. E., and wife, Ev. M., Shenchowfu, Hunan.
Rankin, H. F., and wife, E. P. M., Amoy.
Rankin, Miss L., M. E. So., Huchowfu.
Rankine, Mrs., C. S. M., Ichang.
Ransome, Miss E., S. P. G., Peking.
Rape, C. B., and wife, M. E. M., Tsechow, via Chungking.
Rasmusen, Miss C., L. Br. M., Tsaoyang, via Hankow.
Rasmussen, Miss J. Voss, C. I. M., Yangchow.
Rasmussen, Rev., D. L. M., Antung.
Rattenbury, H. B., B.A., and wife, W. M. S., Wuchang.
Raw, Miss E., F. C. M., Nanking.
Rawlings, Miss H. M., A. B. F. M. S., Huchowfu.
Rawlinson, F., and wife, A. So. B., Shanghai.
Rea, Miss E. E., A. So. B., Wuchow.
Rea, Miss O., C. M. M., Tunghsien.
Read, B., M. P. S., Union Medical College, Peking.
Read, Miss E. M., C. M. S., Chuki.
Readshaw, Miss C., C. I. M., Ningkwofu, via Wuhu.
Redfern, H. S., B.Sc., and wife, U. M. C. M., Ningpo.
Reed, H. T., and wife, M. E. So., Sungkiangfu.
Reed, Miss, W. M. S., Wuchang.
Rees, P., M.D., and wife, W. M. S., Wuchow, via Canton.
Rees, W. H., and wife, L. M. S., Peking.
Rees, Miss G., C. I. M., Yangchow, via Chinkiang.

Reeves, C. W., and wife, C. M. S., Kienningfu, via Foochow.
Rehnberg, Miss A., C. I. M., Changshanche, via Ningpo.
Reiber, Miss L., Liebenzell Mission, Yangchow.
Reichelt, K. L., and wife, Nor. M. S., Ningsiang, via Changsha, Hunan.
Reid, J. T., and wife, C. I. M., Takutang, via Kiukiang.
Reid, Miss B. P., A. B. C. F. M., Peking.
Reid, Miss E. P., C. I. M., Takutang, via Kiukiang.
Reid, Miss H. L., C. I. M., Chihchowfu, via Tatung.
Reid, Miss L., C. I. M., Chihchowfu, via Tatung.
Reid, Miss M. M., C. I. M., Wananhsien, Ki., via Kiukiang.
Reid, Miss F. M., Ind., Tsechowfu, via Peking and Hwaichingfu.
Reid, Miss S. H., A. P. E., Shanghai.
Reifsnyder, Miss E., M.D., W. U. M., Shanghai.
Reimert, W. A., and wife, R. C. in U. S., Yochow, via Hankow.
Reinecke, Miss J., H. M. for Blind, Kowloon.
Reinhard, A. H., and wife, S. C., Tamingfu.
Reinhardt, Miss B., H. M. Blind, Kowloon.
Reikie, Miss H. E. K., C. I. M., Pingyanghsien Che., via Wenchow.
Relyea, Miss S., A. B. F. M. S., Kinhwafu.
Renius, V., S. C. A., Sianfu, via Hankow.
Renskers, H., R. C. in A., Amoy.
Reusch, G., jun., B. M., Kayinchow, via Swatow.
Reynolds, Miss F. E., L. M. S., Amoy.
Rhein, W., and wife, Ber. M., Fayen Luk Hang, via Canton.
Rhodes, F. H., and wife, C. I. M., Chefoo.
Rice, A. D., A. P. So., Haichow.
Rice, Miss E., C. I. M., Sintientsi (Paoning), Sze.
Richard, H., jr., Ph.B., E.E., A. P. E., Wuchang.
Richard, T., D.D., Litt. D., C. L. S., Shanghai.
Richardson, W., and wife, C. I. M., Taiping, Che., via Ningpo.
Richardson, Miss H. L., M. E. So., Shanghai.
Richardson, Miss L., C. I. M., Sintientsz (Paoning), via Chungking.
Richmond, Miss A. B., A. P. E., Shanghai.
Ricker, R. C., and wife, M. E. M., Tsechow, Sze.
Ricketts, Miss J., A. P. M., Hangchow.
Ridgely, L. B., B.A., and wife, A. P. E., Wuchang.
Ridgely, Miss, A. P. E., Wuchang.
Ridler, H. B., C. M. S., Hokchiang, via Foochow.
Ridley, H. F., and wife, C. I. M., Siningfu, via Hankow.
Ridley, Miss M., Unc., Sinchanghsien, via Kiukiang.
Rieke, H., and wife, Rhen. M. S., Tungkun, via Canton.
Riley, Miss J., C. I. M., Chefoo.
Rinell, J. A., and wife, Sw. B. M., Kiaochow.
Ringberg, Miss M., Sw. M. in C., Honanfu.
Ririe, B., and wife, C. I. M., Kiatingfu, via Chungking.
Ritter, Miss P., S. C., Tamingfu.

Ritzman, M. E., U. E. C. M., Siangtan, via Yochow, Hunan.
Rivington, Dr., and wife, S. P. G., Peking.
Roach, B. P., and wife, A. So. B., Yingtak, via Canton.
Robb, A. I., and wife, A. R. P. M., Takhing, via Canton.
Robb, J. K., and wife, A. R. P. M., Takhing, via Canton.
Robb, W. M., and wife, A. R. P. M., Takhing, via Canton.
Robbins, W., and wife, C. M. S., Ningpo.
Roberts, B. A., and wife, S. D. A., Shanghai.
Robertson, A., and wife, Unc., Laohokow, via Hankow.
Robertson, C., M.B., B.S., F.R.C.S., E. B. M., Sianfu, Shensi.
Robertson, C H , M.A., and wife, Y. M. C. A., Shanghai.
Robertson, D. T., M.A., and wife, U. F. C. S., Moukden.
Robertson, W. E., M.D., and wife, A. P. M., Hengchowfu, Hunan.
Robertson, H., and wife, L. M. S., Tsaoshih, via Hankow.
Robertson, H. D., B.A., and wife, C. M. M., Chengtu.
Robertson, W. W., and wife, C. I. M., Taichowfu, via Ningpo.
Robinson, T., and wife, W. M. S., Shiuchow, via Canton.
Robinson, T. E , B.A., C. I. M., Paoning, Sze.
Robinson, T. A. S., and wife, C. I. M., Chowchih, via Hankow.
Robison, B. E., and wife, A. B. F. M. S., Ningpo.
Robotham, Miss A. K., C. I. M., Chefoo.
Robson, J. K., M.D., U. M. C. M., Wuting, Shantung.
Robson, Miss I. A., C. I. M., Yangchow, via Chinkiang.
Rodberg, Miss H., S. A. M. C., Nanchang, via Hankow.
Rodd, Miss, C. E. Z., Pucheng via Foochow.
Rodwell, J. P., F. F. M., Chungking.
Roebuck, Miss M., U. M. C. M., Chuchia, Sung.
Roeder, Miss W., A. B. F. M. S., Hanyang.
Röed, O., and wife, Nor. L. M., Laohokow, via Hankow.
Rogers, G. A., and wife, C. I. M., Liangshan, via Ichang.
Rogers, R. A., B A., E. P. M., Changchowfu, via Amoy.
Rogers, Miss, C. M. S., Pakhoi.
Rogers, Miss J. W., I. P. M., Kwangchengtsze.
Rogers, Miss M. J., M. E. So., Soochow.
Röhm, R., and wife, Ger. C. A. M., Chuchow, via Wenchow.
Rolle, Miss, C. & M. A., Wuchow.
Rollestone, Miss L. M., A. P. M., Ningpo.
Roloff, Miss A. M., U. E. C. M., Shenchow, Hu.
Romcke, Miss S., C. I. M., Kiehsiu, via Peking.
Romig, H. G., and wife, A. P. M., Ichowfu.
Rönkä, Miss I., Finn. M. S., Tsingshih, via Shashi.
Rönning, H. N., and wife, H. S. M., Fancheng, via Hankow.
Roots, L. H., D.D. (Bishop), and wife, A. P. E., Hankow.
Rörvik, Miss A., Nor. L. M., Laohokow, via Hankow.
Rosenius, Miss A., Sw. M. in China, Hoyang, via Peking.
Ross, G. M., B.A., and wife, C. P. M., Hwaikingfu, Ho.
Ross, J., D.D., and wife, U. F. C. S. Moukden.

Ross, R. M., M.D., and wife, A. P. M., Limchowfu.
Ross, Miss M., M.B., C.M., E. P. M., Swatow.
Ross, Miss M., E. P. M., Engchun, via Amoy.
Rothweiler, Miss L. C., M. E. M. (absent).
Rout, Miss A., Unc., Weihaiwei
Row, G. F., and wife, C. I. M., Chefoo.
Rowan, Miss E., C. I. M., Kweiyang, Kwei.
Rowe, H. F., and wife, M. E M., Nanking.
Rowe, J. L., C. I. M., Kanchow, Ki., via Kiukiang.
Rowlands, W., M.A., B.D., and wife, L. M. S., Wuchang.
Rowlands, Miss M., B.A., L. M. S., Peking.
Rowley, W., and wife, W. M. S., Anlu, Hankow.
Rowley, Miss G. M., A. P. M., Weihsien.
Royall, F. M., and wife, C. C. Z., Shanghai.
Roys, C. K., M.D., and wife, A. P. M., Weihsien, via Tsingtau.
Rudd, H. F., and wife, A. B. F. M. S., Ningyuanfu, via Chungking.
Rudland, W. D., and wife, C. I. M., Taichow, via Ningpo.
Rudland, Miss G., C. I. M., (in England).
Rudy, Miss E. N., C. & M. A., Wuchow.
Rugg, Miss G., C. I. M., Iyang, Ki., via Kiukiang.
Rugh, A., B.A., and wife, Y. M. C. A., Shanghai.
Ruhl, W. N., and wife, C. & M. A., Taochow, Kansuh.
Russell, W. B., M.D., and wife, M. E. M., Nanking.
Russell, Miss N. N., A. B. C. F. M., Peking.
Russell, Miss, W. M. S., Hanyang, via Hankow.
Rüter, C , and wife, Rhen. M. S., Thongthauha, via Hongkong.
Rutz, Miss M., G. W. M. U., Shunking, via Ichang.
Ryd, J. O., S. C. A., Pinchow, She.
Rydberg, A. E., and wife, S. C. A., Shanghai.
Rydén, B. E., and wife, S. M. S., Shasi.
Rygh, Miss L. A., L. Br. M., Tsaoyang, via Hankow.
Sadler, J., and wife, L. M. S., Amoy.
Sallee, W. E., and wife, A. So. B., Kaifengfu, Honan.
Saltmarsh, Miss A. I., C. I. M., Tsingkiangpu, via Chinkiang.
Sames, H., C. I. M., Linkiang, via Kiukiang.
Samset, K., and wife, Nor. L. M., Lushan, Honan.
Samuelson, G. E. E., S. C. A., Saratsi, via Peking.
Sandberg, J. T., and wife, S. M. in China, Yüncheng, via Taiyuanfu.
Sanders, A. H., C. I. M., Kutsingfu, via Mengtze.
Sanderson, Miss A., C. I. M., Chefoo.
Sandlin, Miss A. M , A. So. B., Yingtak.
Saunders, A. R., and wife, C. I. M., Yangchow.
Saunders, J. R., and wife, A. So. B., Yingtak, via Canton.
Saunders, Mrs., C. M. S., Foochow.
Sautter, A., and wife, B. M., Lenphin, via Canton.
Sauzé, Miss F., C. I. M., Kienping, via Wuhu.

Savin, L., M.R.C.S., L.R.C.P., and wife, U. M. C. M., Chaotung, Yun.
Sawdon, E. W., B. Sc., F. F. M., Chungking.
Sawyer, R. A., A. P. E., Shanghai.
Saxelby, Miss E. M., Y. M. C. A., Shanghai.
Scarlett, Miss L., A. So. B., Wuchow.
Scatliff, Dr. A. W., and wife, C. M. S., Hokchiang, via Foochow.
Schaeffer, Miss C. L., A. P. M., Kacheck, via Hoihow, Hainan.
Scheidegger, Miss A., Door of Hope, Chiangwan.
Schempp, Miss E., U. E. C. M., Shenchow, Hunan.
Schild, E. O., Liebenzell Mission, Ukang, via Yochow.
Schlosser, G. D., A. Free M. M. in China, Tsingkiangpu, via Chinkiang.
Schmid, P., and wife, B. M., Longheu, via Hongkong.
Schmidt, J. J., and wife, Ind., Shanhsien, Shantung.
Schmidt, O., and wife, Ger. C. A. M., Chuchow, via Wenchow.
Schmidt, Miss A., Ger. C. A., Yangchow.
Schmidt, Miss L., Liebenzell Mission, Paotsing, via Yochow.
Schmitz, Miss H., Rhen. M. S., Taiping, via Canton.
Schmoll, F., and wife, B. M., Hoyün, via Canton and Weichow.
Schneider, F., B. M., Kuchuk, via Canton and Weichow.
Schneider, Miss F., C. M. S., Mienchow, Sze.
Schoch, K., and wife, B. M., Lokong, via Swatow.
Schoch, V., M.D., and wife, B. M. Kayinchow, via Swatow.
Schofield, Mrs. H., C. I. M., (in England.)
Scholes, E. F. P., and wife, W. M. S., Chenchow, Hunan.
Scholes, T. W., M.A., W. M. S., Fatshan, via Canton.
Scholz, G., and wife, Ber. M., Tschuthongau, via Canton.
Scholz, T., and wife, Ber. M. S., Tsimo, via Tsingtau.
Schoppe, F. K., and wife, Liebenzell Mission, Paotsing, via Yochow.
Schrack, Miss B. Z., S. C., Tamingfu, via Tientsin.
Schultze, O., and wife, B. M., Kayinchow, via Swatow.
Schür, Miss A., Ger. C. A. M., Yunho, via Wenchow.
Schwarz, Miss L., Ger. C. A. M., Antung, Ku.
Schweizer, K. W., and wife, Ger. C. A. M., Fuchow, Ki.
Scofield, G. H., and wife, A. Free M. M. in China, Chihsien, Honan.
Scorer, Miss H. M., C. I. M., Chuhsien, Sze., via Ichang.
Scott, C., and wife, A. P. M., Tsingtau.
Scott, C. P., D.D., S. P. G., Peking.
Scott, C. W., B.A., S. P. G., Peking.
Scott, P. M., M.A., S. P. G., Peking.
Scott, T. A., M.A., S. P. G., Peking.
Scott, W. G., B.A., M.D., and wife, C. P. M., Changte, Ho.
Scott, Mrs. A. K., M.D., A. B. F. M. S., Swatow.
Scott, Miss A. O., C. M. S., Taichowfu.
Scott, Miss D., C. I. M., Fenghsiangfu, via Hankow.
Scott, Miss E. M., C. M. S., Ningdaik, Foochow.

Scott, Miss Ida, M.D., A. R. P. M., Takhing, via Canton.
Scott, Miss J., C. I. M., Wenchow.
Scott, Miss M., N.-W. Kiangsi M., Wucheng, Ki.
Scott, Miss M., S. P. G., Peking.
Seabrook, Miss, C. E. Z., Foochow.
Seagrave, Miss M., Ind., Tsechowfu, via Peking and Hwaichingfu.
Searle, E. C., and wife, C. I. M., Pingyanghsien, via Wenchow.
Sears, W. H., and wife, A. So. B., Pingtu, via Kiaochow.
Sedgwick, J. H., and wife, S. P. G., Tientsin.
Sedgwick, Miss M., Can. E. M., Kaifengfu.
Seehawer, Miss M., Liebenzell Mission, Ukang, via Yochow.
Seelhorst, Miss A. V., H. M. for Blind, Kowloon.
Seibel, Miss K., Ger. C. A., Yunho, via Wenchow.
Seidenberg, Miss J., G. W. M. U., Shunking, via Ichang and Wanhsien.
Seidlemann, Miss P , M. E. M., Sienyu, via Foochow.
Seipel, A., Ger. C. A. M., Ningtuchow, via Kiukiang.
Selden, C. C., Ph.D., M.D., and wife, The J. G. Kerr Refuge for Insane, Canton.
Selkirk, T., and wife, C. I. M., Bhamo, Burmah.
Selmon, A. C., M.D., and wife, M.D., S. D. A., Shanghai.
Semple, Mr., and wife, Apos. F. M., Hongkong.
Service, C. W., B.A., M.D., and wife, C. M. M., Kiatingfu.
Service, R. R., B.A., and wife, Y. M. C. A., Chentu.
Settlemeyer, C. S , and wife, F. C. M., Nanking.
Seville, G. H., B.A., and wife, C. I. M., Wenchow.
Seward, A. E., and wife, C. M. S., Tehyang, Sze.
Seymour, W. F., M.D., and wife, A. P. M., Tengchowfu, via Chefoo.
Seymour, Miss L., C I. M., Kweiki, via Kiukiang.
Shambaugh, W. I., and wife, U. E. C. M., Siangtan, via Yochow, Hunan.
Shantz, W. A., and wife, C. & M. A., Siangtan.
Shapleigh, Mrs. A. L., C. I. M., Yangchow.
Sharman, A. H., and wife, U. M. C. M., Wenchow.
Sharp, Miss Annie, C. I. M., Kweiki, via Kiukiang.
Sharpe, Miss A. E., C. I. M., Kwanhsien, Sze.
Shaw, C., and wife, C. M. S., Hinghwafu, via Foochow.
Shaw, H. P., and wife, F. C. M., Shanghai.
Shaw, Miss E. C., M. E. M., Nanking.
Shearer, W. E., C. I M., Chowkiakow, via Hankow.
Shebbeare, Miss U., S. P. G., Peking.
Sheffield, D. Z., D.D., and wife, A. B. C. F. M., Tungchow, Chi.
Shekleton, Miss M. E., E. B. Z. M., Taiyuenfu.
Sheldon, F. B., and wife, M. E. M., Hokchiang.
Shelton, A. L., M.D., and wife, F. C. M., Batang.
Shepard, Mrs. A., M. E. M , Kucheng, via Foochow.
Shepard, Miss M. W., R. C. in A., Amoy.

Sheppard, G. W., and wife, U. M. C. M., Ningpo.
Shepperd, Miss E. A., C. I. M., Chefoo.
Sheridan, W. J., M.D., and wife, C. M. M., Chengtu.
Sherman, A. M., B.A., and wife, A. P. E., Hankow.
Sherman, Mrs. G. B , C. and M. A. Wuchow.
Sherman, Mrs. M.D., C. and M. A , Kweilin, via Wuchow.
Shewring, Miss M. J., C. M., Ningpo.
Shields, E. T., M.D., and wife, A. B. F. M. S., Yachowfu, via Chungking.
Shields, R. T., M.D., and wife, A. P. M. So., Nanking.
Shields, J , E. B. M., Yenanfu, Shensi.
Shilton, Miss L. M., C. I. M., Paoning, via Ichang and Wanhsien.
Shindler, F. E , and wife, C. I. M., Ningkwofu, via Wuhu.
Shipley, J. A. G., and wife, M. E. M. So., Sungkiangfu.
Shire, Miss M. J., L.R.C.P. and S., C. E. Z., Foochow.
Shoemaker, J. E., and wife, A. P. M., Ningpo.
Shore, Miss L., C. and M. A., Tsingyang, via Wuhu.
Shorrock, A. G , B.A., and wife, E. B. M., Sianfu, Shensi.
Shuttleworth, Miss V. A., C. M. M.. Chengtu.
Sibley, H. A., and wife, C. I. M., Kucheng, Hup., via Hankow.
Sibley, W. E., B.A., B.D., and wife, C. M. M., Penghsien.
Sifton, Miss H., B.A., E. B. Z. M., Tsingchowfu, via Kiaochow.
Signor, Miss A., Ind., Shanghai.
Sihvonen, E., Finn. M. S., Tsingshih, via Shashi.
Sikemeier, W., and wife, B. M., Nyenhangli, via Swatow.
Silcock, H. T., M.A., and wife, F. F. M., Chengtu.
Sill, S., C. M. S., Kienningfu, via Foochow.
Silsby, J. A., and wife, A. P. M., Shanghai.
Silver, Miss E., A. P. M., Shanghai.
Simister, Miss M., M. E. M., Chengtu.
Simmons, E. Z., D.D., and wife, A. So. B., Canton.
Simmons, G. E., and wife, Can. E. M., Kaifeng.
Simpson, W. W., and wife, C. and M. A., Taochow, Kansuh.
Simpson, Miss A., E. B. Z. M., Chouping, via Kiaochow.
Simpson, Miss A. M., C. I. M , Talifu, via Mengtze.
Simpson, Miss C., M. E. M., Foochow.
Simpson, Miss E. M., C. I. M., Shanghai.
Sinclair, T. L., A. P. E., Yangchow, via Chinkiang.
Sinton, J. R., C. I. M., Luichow, via Chungking.
Sites, C. M. L., Ph.D., and wife, M. E. M., Foochow.
Sjoblom, H., M.A., B.D., and wife, Finn. M. S., Tsingshih, via Shashi.
Skinner, J. E., M.D., and wife, M. E. M., Yenpingfu, via Foochow.
Skinner, Miss A., A. P. M., Kiungchow, Hainan.
Sköld, J., and wife, S. M. S., Kingchowfu, via Hankow.
Skollenberg, Miss A., S. C. A., Chen-üen, (Chingchow), via Hankow.
Skow, Miss A. C., C. I. M., Hokow, Ki., via Kiukiang.

Skraastad, Thv., and wife, Nor. L. M., Chenping, Ho.
Slater, Miss A. B., C. I. M., Chefoo.
Slimmon, J. A., and wife, C. P. M., Hwaikingfu, Ho.
Sloan, W. B., and wife, C. I. M., (in Europe)
Sloan, Miss A., A. P. M. So., Soochow.
Sloan, Miss G., A. P. M. So., Soochow.
Small, W., C. M. M., Chengtu
Smalley, Miss R. L., C. I. M., Ninghaichow, via Chefoo.
Smalley, S. E., and wife, A. P. E., Shanghai.
Smart, R. D., and wife, M. E. M. So., Soochow.
Smirnoff, Miss N., C. I. M., Yushan, via Ningpo
Smith, A. H., D.D , and wife, A. B C. F. M., Pangchiachwang.
Smith, D., M.A., E. B. M., Sianfu, Shensi.
Smith, D., M.R.C.S., L.R.C.P., and wife, W. M. S., Wuchow, via Canton.
Smith, E., M. E. M., Foochow.
Smith, E. H., and wife, A. B. C. F. M., Inghok, via Foochow.
Smith, J., and wife, C. & M. A., Tatung.
Smith, H. M., and wife, A. P. M. So., Tunghianghsien, via Kashing.
Smith, H. S., and wife, Unc., Kuanhiakia, via Weihaiwei.
Smith, P. J., and wife, E. B. M., Hsinchow, Shansi.
Smith, S. Henderson, E. B. M., Taichow, Shansi.
Smith, S. P , M.A , and wife, Ind., Tsechowfu, via Peking and Hwaichingfu.
Smith, T. H., and wife, L. M. S., Peking.
Smith, W. E., M.D., and wife, C. M. M., Junghsien.
Smith, W. G., C. & M. A., Wuchow.
Smith, W. M., M. E. So., Shanghai.
Smith, Miss E. D., M.D., A. B. C. F. M., Inghok, via Foochow.
Smith, Miss E M., C. I. M., (in England).
Smith, Miss G., C. M., Ningpo.
Smith, Miss H., Y. W. C. A., Shanghai.
Smith, Miss I., C. I. M., Shucheng, via Wuhu.
Smith, Miss L , C. I. M., Chefoo.
Smith, Miss M. T., C M. M., Chengtu.
Smith, Miss R., M. E. M., Chengtu.
Smith, Miss R. B., M. E. M., Foochow.
Smith, Miss S., M. E. So., Huchow.
Smither, Miss, C. M. S., Kieniang, via Foochow.
Smithson, Miss A., Rhen. M. S., Taiping, via Canton.
Smyth, E. C., and wife, E. B. M., Chowtsun, via Kiaochow.
Snell, J. A., M.D., and wife, M. E. So., Soochow.
Snodgrass, Miss M. A., A P. M., Tengchowfu, via Chefoo.
Snoke, J. H., M.D., R. C. in A., Siohke, via Amoy.
Snow, F. G., C. I M., Anking.
Snuggs, E. T., and wife, A. So. B., Canton.
Snyder, C. F., and wife, C. & M. A., Taochow, Kan.

Soderberg, F. A., C. & M. A., Namning, via Wuchow.
Söderbom, C. G., and wife, S. C. A., Suanhwafu, via Peking.
Söderstrom, Mrs. U., C. I. M., Chowkiakow, via Hankow.
Soles, Miss M. C , University Medical School, Canton.
Sollman, Miss M., A. B. F. M. S., Swatow.
Soltau, Miss M. E., C. I. M., Hiangcheng, via Hankow.
Somerville, C. W., Ch.B., and wife, L. M. S., Wuchang, via Hankow.
Soothill, W. E., and wife, U. M. C. M., Wenchow.
Sorenson, T., and wife, C. I. M., Tatsienlu, via Chungking.
Souter, W. E., N. B. S. S., Chungking.
Southey, J., C. I. M. (in Australia)
Sövik, E., and wife, A. L. M., Sinyangchow, Honan.
Sowerby, A., and wife, E. B. M., Taiyuenfu, via Tientsin.
Spainhour, Miss, A. So. B., Soochow.
Spangler, Miss R. A., R. C. in U. S., Chenchowfu, Hunan.
Sparham, C. G., and wife, L. M. S., Hankow.
Sparling, G. W., and wife, C. M. M., Tzeliutsing.
Sparling, Miss E., C. M. M., Chengtu.
Speicher, J., and wife, A. B. F. M. S., Kityang, via Swatow.
Spiers, Miss E., C. M. M., Jenshow.
Spore, C. E., and wife, U. Br. in C., Canton.
Sprague, W. P., and wife, A. B. C. F. M., Kalgan, via Peking.
Spreckley, W. R., C. M. S., Mienchow, Sze.
Sprent, F. H., and wife, S. P. G., Newchwang.
Sprigley, Miss Z., C. M. M., Kiatingfu.
Spurling, Miss E., Miss. Home and Agency, Shanghai.
Squibbs, W., F.R.C.S., L.R.C.P., Ed , and wife, C. M. S., Mienchuhsien, Sze.
Squire, H. J., and wife, C. I. M., Ichang.
Squire, W., Chefoo Miss. Home, Chefoo
Squire, Miss L., B.A., U. M. C. M., Chaotung, Yun.
Squire, Miss E. M., B.A., U. M. C. M , Chaotung, Yun.
St. John, B., and wife, M. E. M. Tientsin.
Stafford, R. D., and wife, A. B. F. M. S., Shanghai.
Stålhammar, G A , and wife, Sw. M. in C., Mienchi.
Standen, Miss M. E., C. I. M., Iyang, Ki, via Kiukiang.
Stanislaw, A., Liebenzell Mission, Hengchow, via Yochow.
Stanley, C. A., jun., and wife, A. B. C. F. M., Pangkiachwang.
Stanley, E. J., C. M. S., Foochow.
Stanley, H. H., E. B. M., Sianfu, Shensi.
Stanley, Miss L. M., A. F. M., Nanking.
Stark, J., and wife, C. I. M., Shanghai.
Starmer, Miss E. L., M.B., C.M., U. F. C. S., Moukden.
Staub, A. W., and wife, A. B. C. F. M., Taikuhsien, Sha.
Steele, J., B.A., and wife, E. P. M., Swatow.
Steele, Miss U. F., C. M. M., Kiatingfu.
Steger, Miss C. E., M. E. So., Huchowfu

Steger, Miss E., M. E. So., Huchowfu.
Steiger, G. N., A. P. E., Shanghai.
Steinmann, Miss M., Ger. C. A. M., Chuchow, via Wenchow.
Stelle, W. B., and wife, A. B. C. F. M., Peking.
Stellmann, Miss F., C. I. M., Kuwo, via Peking.
Stemmerich, W. A., C. & M. A., Chone Amdo (Tibet).
Stenhouse, J. M., M.D., and wife, Union Medical College, Peking.
Stensland, Miss, Nor. L. M., Tengchow, Ho.
Stephen, R., and wife, Unc., Jeho (Chengtefu), via Peking.
Stephens, P. H., and wife, A. So. B., Chefoo.
Stephens, S. E., and wife, A. So. B., Hwanghsien, via Chefoo.
Stephenson, R. M., M.D., and wife, A. P. So., Chinkiang.
Steuer, Miss K., Ber. M., Shiuchowfu, via Canton.
Steven, F. A., and wife, C. I. M. (in America).
Stevens, C. H., and wife, C. I. M., Fengsiangfu, via Hankow.
Stevens, G. B., A. P. M. So., Sutsien, via Chinkiang.
Stevens, P., C. M. S., Kweilinfu.
Stevens, Miss, C. E. Z., Foochow.
Stevenson, J. W. (and wife, absent), C. I. M., Shanghai.
Stevenson, O., and wife, C. I. M., Yunnanfu, via Hokow and Mengtze.
Stevenson, Miss I., M.D., M. E. M., Tientsin.
Stewart, A. D., and wife, C. M. S., Hongkong.
Stewart, E. F., and wife, C. &. M. A., Changteh.
Stewart, H. B., and wife, L. M. S., Shanghai.
Stewart, J. L., B.A., B.D., C. M. M., Chengtu.
Stewart, J. R., C. M. S., Chengtu, Sze.
Stewart, W. R., and wife, Y. M. C. A., Shanghai.
Stewart, Miss, L. M. S , Hongkong.
Stewart, Miss M. E., C. M. S., Mienchow, Sze.
Stewart, Miss G., A. P. E., Hankow.
Stewart, Miss K., C. M. S., Hongkong.
Stinson, Miss, C. E. Z , Nangwa, via Foochow.
Stobie, J., and wife, U. F. C. S., Ashio, via Newchwang.
Stobie, W. R., and wife, U. M. C. M., Wenchow.
Stocker, I. T., S. P. G., Pingyin, via Chefoo.
Stockman, P. R., B.A., and wife, A. P. E., Ichang.
Stocks, Miss H., A. A. C., Nanking.
Stokke, K. S., and wife, A. L. M., Juning, Honan.
Stokstad, Christian B. S., H. S. M., Fancheng, via Hankow.
Stooke, J. A., and wife, Chefoo Miss. Home, Chefoo.
Stone, Miss M., M.D., M. E. M., Kiukiang.
Stonelake, H. T., and wife, E. B. M., Hsinchow, Shansi.
Storr, Miss, C. M. S., Kowloon City.
Storrs, C. L., jr., A. B. C. F. M., Shaowu, via Foochow.
Stott, Mrs. G., C. I. M. (in America)
Stott, Miss A. O., C. M. S., Taichow.

Stotts, J. M., Ind., Chikungshan.
Stotts, J. U., and wife, Ind., Chikungshan.
Stotts, Miss L. F., Ind., Chikungshan.
Stout, Miss W., M. E. M., Chengtu.
Strand, Miss A., S. C. A., Chenyuan, via Hankow.
Strawick, Miss G., M. E. M., Tehwa, via Foochow.
Strecker, Miss F , Ber. M., Tsingtau.
Strong, W. S., and wife, A. B. S., Peking.
Stryker, Miss, M.D., M. E. M., Tientsin.
Stuart, G. A., M.D., and wife, M. E. M., Shanghai.
Stuart, J. Leighton, and wife, A. P. M. So., Nanking.
Stuart, J. L., D.D., and wife, A. P. M. So., Hangchow.
Stuart, W. H., and wife, A. P. M. So., Hangchow.
Stuart, Miss J., E. P. M., Shoka, Formosa.
Stubbs, H. E., and wife, C. I. M., Hanchungfu, via Hankow and Sianfu.
Stubbs, Miss, B.A., C. M. S., Foochow.
Stuckey, E. J , M.B., C.M., and wife, L. M. S., Peking.
Studdert, T. de C., B.A., and wife, C. M. S., Funingfu, via Foochow.
Sturt, R. W., Unc., Jeho, via Peking.
Suhr, T. L. C., and wife, U. E. C. M., Changsha, Hunan.
Sundquist, Miss E., S. M. S., Machenghsien, via Hankow.
Sundstrom, J., and wife, A. So. B., Kongmoon.
Suter, Miss M., C. I. M., Yushan, via Ningpo.
Sutherland, D., M.A., and wife, E. P. M., Suabue, via Hongkong.
Sutton, H. B., and wife, W. M. S., Wusueh, via Kiukiang.
Suttor, Miss I., C. M. S., Gengtau, via Foochow.
Svenson, N., Sw., M. in C., Tungchowfu, She.
Swan, J. M., M.D., and wife, South China Medical College, Canton.
Swann, Miss M. R., C. M. M., Jenchow.
Swanson, Miss A., S. C. A., Wukung, Sianfu, via Hankow.
Sweet, W. S., and wife, A. B. F. M. S., Hangchow.
Switzer, Miss M. E., C. M. M., Jenshow.
Sworder, Miss M., S. P. G., Peking.
Sydenstricker, A., and wife, A. P. M. So., Chinkiang.
Sykes, Mrs. A., A. P. M. So., Kiangyin.
Symington, Miss A. A., E. P. M., Amoy.
Symons, C. J. F., B.A., and wife, C. M. S., Shanghai.
Synge, S., M.B., and wife, C. M. S., Funingfu, via Foochow.
Taft, M. L., D.D., and wife, M. E M., Changli, via Tientsin.
Taft, Miss G., M.D., M. E. M., Chinkiang.
Taggart, Miss M. H., S. C., Tamingfu.
Talbot, A. A., and wife, A. P. M. So., Tsingkiangpu, via Chinkiang.
Talbot, Mrs. F. E., C. I. M., Chenchowfu, via Hankow.
Talbot, Miss B., A. P. M. So., Kashing.
Talbott, C. C., U. E. C. M., Siangtan, Hunan.
Tallmon, Miss E., A. B. C. F. M., Linching.

Tallmon, Miss S. B., M.D., A. B. C. F. M., Linching, via Tehchow.
Talmage, Mrs. M. E., R. C. in A., Amoy.
Talmage, Miss K. M., R. C. in A., Amoy.
Talmage, Miss M. E., R. C. in A., Amoy.
Tang, Miss Eileen, M. E. M , Nanchang.
Tannkvist, S., and wife, S. M. S., Hwangchow, via Hankow.
Tappan, D. S , jr., A. P. M., Kachek, Hainan.
Tarrant, Miss M. M., M. E. So., Soochow.
Tatchell, W. A., M.R.C.S., L R.C.P., and wife, W. M. S., Hankow.
Tatchell, Miss, C. M. S., Gosangche, via Foochow.
Tattershall, Miss A. S., A. P. E., Wuchang.
Tatum, E. F., and wife, A. So. B., Shanghai.
Tayler, J. B., M.Sc., L. M. S., Tientsin.
Taylor, A., and wife, C. I. M., Chefoo.
Taylor, A. S., M.D., A. So. B., Yangchow, via Chinkiang.
Taylor, B. V. S., M.B., and wife, C. M. S., Foochow.
Taylor, Dr. F. H., and wife, C. I. M. (in England.)
Taylor, E. H , and wife, C. I. M., Chaocheng, via Peking.
Taylor, H. B., M.D., A. P. E , Anking.
Taylor, H. H., B.A., C. M. S., Tehyang, Sze.
Taylor, H. H., and wife, C. I. M., Kwangtehchow, via Huchow.
Taylor, J., and wife, A. B. F. M. S., Chengtu.
Taylor, R. C., B A., C. M. S., Mienchow, Sze.
Taylor, R. E. S., C. M. M., Chungking.
Taylor, W. B., and wife, C. I. M., Lintsingchow.
Taylor, Wm., C. I. M., Kianfu, via Kiukiang.
Taylor, Mrs. W. C., C. I. M., Wanhsien, via Ichang.
Taylor, W. E., Ph.D., and wife, Y. M. C. A., Shanghai.
Taylor, W. W., and wife, N. H. A., Linching.
Taylor, Miss B., N.-W. Kiangsi M., Wucheng, Ki.
Taylor, Miss C. M., C. M. S., Hinghwafu, via Foochow.
Taylor, Miss E. G., C. I. M., Iang-keo, via Ningpo.
Taylor, Miss E. H , Book Room and Educational Depository, Shanghai.
Taylor, Miss E. T., W. M. S , Suichow, via Hankow.
Taylor, Miss I., A. So. B , Tengchowfu, via Chefoo.
Taylor, Miss S., Ind., Piyanghsien, Ho.
Teal, Miss E., A. So. B., Yangchow.
Terning, O., S. M. S., Kienli, via Hankow.
Terrell, Miss A., M E. M., Peking.
Terry, Miss E. G., M.D., M. E. M., Taianfu, via Tsingtau.
Tewksbury, E. G., and wife, Nat. S. S. Secretary, Shanghai.
Thacker, Miss L., M.B., B.S , Lond., E. P. M., Changchow, via Amoy.
Tharp, E. J., and wife, Unc., Pakow, via Tangshan.
Thomas, G. M., W. M. S., Suichow, via Hankow.
Thomas, T., C. M. S., Taichowfu.

Thomas, Miss, C. M. S., Funingfu, via Foochow.
Thomas, Miss, C. E. Z., Siengiu, via Foochow.
Thomas, Miss B. A. M., C. M. S., Funingfu, via Foochow.
Thomas, Miss F. L., Unc., Nanchang, via Kewkiang.
Thomas, Miss M. I., E. B. Z. M., Sianfu, Shensi.
Thomasson, H. W., C. I. M., Suitingfu, via Ichang.
Thompson, E. H., B.A., and wife, C. M. S., Taichowfu, via Ningpo.
Thompson, Dr. Gordon, C. M. S., Pakhoi.
Thompson, H., and wife, E. P. M., Engchun, via Amoy.
Thompson, H. G., C. I. M., Suitingfu, via Ichang and Wanhsien.
Thompson, J. E., D.D.S., C. M. M. Chengtu.
Thompson, T. N., and wife, A. P. M., Tsiningchow, via Chinkiang.
Thompson, Miss A. M. E. G., C. I M., Yangchow.
Thompson, Miss E. B., A. So. B., Hwanghsien, via Chefoo.
Thompson, Miss I. E., S. D. A., Canton.
Thompson, Miss M. E., C. M. M., Chengtu.
Thompson, Miss M. P , A. P. M. So., Suchowfu,, via Chinkiang.
Thomson, A., B.A., and wife, C. P. M., Taok'ow, Ho.
Thomson, C., and wife, C. I. M., Hwangyen, via Ningpo.
Thomson, G. D., and wife, A. P. M., Yeungkong.
Thomson, Ven. Arch. E. H., D.D., and wife, A. P. E., Shanghai.
Thonstad, Miss A., A. L. M., Juning, Honan.
Thor, A. E., and wife, S. A. C. F. M., Canton.
Thorsen, Miss R. S., C. I. M., Yangchow.
Throop, H. T., and wife, A. P. M., Soochow.
Throop, M. H., A. P. E., Shanghai.
Thurston, Mrs. J. L., Yale M., Changsha, Hunan.
Tilley, Miss L., C. I. M , Changsha, via Yochow.
Tippet, Miss C. F., C. I. M., Pingyangfu, via Peking.
Tipton, W. H., and wife, A. So. B., Wuchow, via Canton.
Tittemore, Miss L. H., A. Free M. M., Kaifengfu.
Titus, C. B., and wife, F. C. M., Chaohsien, via Wuhu.
Tjäder, C. H., and wife, Sw. M. in China, Chichchow, via Taiyuanfu.
Tjellström, A. P., and wife, S. M. S , Shasi.
Tocher, F., M.A., B.D., C. S. M., Ichang.
Todd, J. H., and wife, C. I. M. (in Australia).
Todd, P. J., M.D., Ind., Canton.
Todd, Mrs. S. C., A. So. B., Macao.
Todd, Miss A. M., M. E. M., Tehwa, via Foochow.
Tomalin, E., and wife, C. I. M., Chefoo.
Tomkins, L. C. F., B.A., and wife, L. M. S., Hwangpi, via Hankow.
Tomkinson, Miss D., A. P. M. Shanghai.
Tomkinson, Mrs. E., C. I. M., Ninghai, via Chefoo.
Tompkins, C. E., M.D., and wife, A. B. F. M. S., Suifu, via Chungking.

Tonkin, Miss R. L., F. C. M., Shanghai.
Tonnér, G., S. M. S., Wuchang, via Hankow.
Tooker, F. J., M.D., and wife, A. P. M., Siangtan, Hunan.
Tope, S. G., W. M. S., Fatshan, Canton.
Toepper, O., and wife, Ber. M. S., Kiaochow, via Tsingtau.
Törnvall, D., and wife, S. C. A., Pingliang, via Hankow and Sianfu.
Torrance, A. A., and wife, A. P. M. Tsinan.
Torrance, T., A. B. S., Chengtu.
Torrey, R. L., and wife, M. E. M., Hochow, Sze.
Torset, J., Nor. M. S., Changsha.
Townshend, S. J., and wife, Ind , Kweitehfu.
Toyne, E. G., C. I. M., Kiatingfu, via Chungking.
Tracey, Miss A. W., M. E. M., Kiukiang.
Tranter, Miss A., C. I. M., Lanchi, via Wenchow.
Traub, Mrs. F., C. I. M., Nankangfu, via Kiukiang.
Traub, Miss A. E., R. C. in U. S., Yochow, Hunan.
Traver, Miss E. G., A. B. F. M. S., Swatow.
Tribe, Miss E. N., M.D., L. M. S., Shanghai.
Trimble, F. H., and wife, M. E. M., Hinghwa, via Foochow.
Trimble, Miss L. A., M. E. M., Foochow.
Trindle, J. R., and wife, M. E. M., Nanchang.
Trojahn, Miss E. E. V., Liebenzell Mission, Yuanchow, via Yachow.
Trowitzsch K., and wife, Ber M. S., Syu Yin, via Canton.
Troxel, C. W., and wife, N. H. A., Linching.
Trüdinger, A., and wife, C. I. M., Yicheng, via Peking.
Trüdinger, Miss D., C. I. M., Chefoo.
Trüdinger, Miss G., C. I. M., Antung Ku., via Chinkiang.
Trued, A. E., and wife, Aug., Hsuchowfu.
Trygstad, G. M., and wife, H. S. M., Fancheng, via Hankow.
Tucker, A. W., M.D., A. P. E., Shanghai.
Tucker, F. F., M.D., and wife, A. B. C. F. M., Pangchia, via Tientsin.
Tucker, Miss E. M., C. I. M., Sintientsi, via Ichang.
Tucker, Miss L., A. So. B., Shanghai.
Tuler, Miss G. W., M. E. M., Chungking.
Tull, F., and wife, C. I. M., Yangchow, via Chinkiang.
Turley, R. T., and wife. B. & F. B. S., Moukden.
Turnbull, Miss M. E., C. M. S., Ningpo.
Turner, G. R., M.B., Ch.B., L. M. S., Hweian, via Amoy.
Turner, J. J., and wife, E. B. M., Taiyuenfu, via Tientsin.
Turner, J. V., and wife, A. So. B., Tengchowfu, via Chefoo.
Turner, P. J., and wife. C. M. S , Chungkianghsien, Sze.
Turner, Miss A , U. M. C. M., Chuchia, via Ningching.
Turner, Miss E., C. I. M., Liangshan, Sze., via Ichang.
Turner, Miss E. F., C. M. S., Shaohingfu.
Turner, Miss H., E. B. Z. M., Sianfu, Shensi.

Turner, Miss O. M., C M. M., Chengtu.
Tuttle, Miss, M. E. So., Shanghai.
Tveit, L., and wife, Nor. L. M., Künchow, Hupeh.
Twite, Miss, Unc., Jeho, via Peking.
Twizell, Miss E. S., C. I. M., Chüchowfu, via Ningpo.
Tyler, W. E , and wife, C. I. M., Kanchow Ki , via Kiukiang.
Tyler, W. F., and wife, A. B. C. F. M., Fenchow, Shansi.
Tyler, Miss G., M. E. M., Suining.
Tyng, D., B.A., A. P. E , Wuchang.
Uffard, A. F., and wife, A. B. F. M. S., Shaohingfu.
Unwin, Miss G. M., C. I. M., Chefoo.
Upcraft, Mrs. E. I., A. B. F. M. S., Suifu.
Upward, B., and wife, L. M. S., Hankow.
Urquhart, D., and wife, C. I. M., Siaoyi, via Peking.
Usher, Miss C. M., E. P. M., Amoy.
Uurakahti, Miss A., Finn. M. S., Yuingting.
Vale, J., and wife, C. I. M., Shanghai.
Van Duyn, Miss G. A , C. I. M., Yangchow.
Van Dyck, H., C. & M. A., Wuhu.
Van Valkenburgh, H. B., and wife, A. P. M. So., Kashing.
Vanderburgh, E. D., M.D., and wife, A. P. M., Siangtan, via Hunan.
Vanderslice, Miss, A. B. C. F. M., Peking.
Vander Linden, Miss L., R. C. in A., Amoy.
Vanscoy, Miss A., S. D. A., Canton.
Vardon, E. B., and wife, F. F. M., Chungking, Sze.,
Varney, Miss L. E , M E. M., Hinghwa, via Foochow.
Vasel, Miss M., Liebenzell Mission, Changsha.
Vatne, W. T., S. C. A., Sianfu.
Vaughan, J. G., and wife, M. E. M., Nanchang, via Kiukiang.
Vaughan, Miss M. L. B., A. P. M., Tsingtau.
Venable, W. H., M D., and wife, A. P. M. So., Kashing.
Verity, G. W., and wife, M. E. M., Taianfu, via Tsingtau.
Veryard, R. K., C. I. M., Changsha.
Viking, C. F., and wife, C. C. Z., Shanghai.
Vinsniss, Miss V., Nor. M. S., Changsha.
Vinson, J. W., and wife, A. P. M. So., Haichow.
Virgo, Miss E., C. M. M., Kiatingfu.
Voak, Miss S., Ind., Kienteh, via Anking.
Voget, Miss K., Ber. M., Tsingtau.
Vogt, G., Ber. M. S., Fayen Luk Hang, via Canton.
Vogt, V., B.S.C., M.A., M.D., and wife, Nor. M. S., Taohualuen, Iyang, via Changsha.
Vömel, J. H., and wife, B. M., Hongkong.
Von Gunten, Miss E., C. & M. A., Wuhu.
Von Poseck, Miss C. H., Ind., Hsinhwa, via Chinkiang.
Von Werthen, Baron, and wife, E. B. M., Chinanfu.

Vortisch, H., M.D., and wife, B. M., Hoyün, via Canton and Weichow.
Voskamp, C. J., and wife, Ber. M. S., Tsingtau.
Voskuil, H J., R. C. in A., Siokhe, via Amoy.
Voss, H. E., and wife, U. E. C. M., Liling, via Yochow, Hunan.
Vyff, J., and wife, D. L. M., Antung, via Newchwang.
Wade, Miss, C. M. S., Sangiong, via Foochow.
Wahlin, Miss E., Sw. B. M., Kiaochow.
Wahlquist, D. R., and wife, S. M. S., Machenghsien, via Hankow.
Waidtlöw, C., and wife, D. L. M., Tairen.
Wakefield, Paul, M.D., and wife, F. C. M., Chaohsien.
Walen, Miss I., L. Br. M., Tsaoyang, via Hankow.
Walentin, G., S. Holiness, Hunyüan, via Peking.
Wales, G. M., and wife, E. P. M., Amoy.
Walker, J. E., D.D., A. B. C. F. M., Shaowu, via Foochow.
Walker, M. C., A. P. M., Shanghai.
Walker, M. J., and wife, N. B. S. S., Chinkiang.
Walker, M. P., A. P. E., Shanghai.
Walker, S. B., A. A. C., Nanking.
Walker, Mrs. E. A., C. M. S., Ningpo.
Walker, Miss J. C., A. B. C. F. M., Shaowu, via Foochow.
Walker, R. G., and wife, C. I. M., Chowkiakow, via Hankow.
Walker, R. R., M.B., and wife, C. M. S., Hinghwafu, via Foochow.
Wallace, E. W., B.A., B.D., C. M. M., Chungking.
Wallace, H. F., M.A., B.D., E. P. M., Swatow.
Wallace, W. J., and wife, C. M. S., Taichowfu.
Wallace, Miss E., C. I M., Fukow, via Hankow.
Wallace, Miss E., M. E. M., Foochow.
Wallenberg, Miss C., S. C. A , Tsingchow, Kan., via Hankow and Sianfu.
Walley, Mrs. L. M., M. E. M., Kiukiang.
Wallis, Miss E., C. I. M., Shekichen, via Hankow.
Walmesley, Miss M A., C. M. S., Mienchuhsien, Sze.
Walsh, W. S., B.A., and wife, C. M. S., Foochow.
Wandel, A. E., S. M. S., Shasi.
Wannags, M , Ber. M., Fayen Shak Kok, via Canton.
Ward, E. B., and wife, U. Br. in C., Canton.
Ward, Miss E., A. P. M., Peking.
Ward, R. A., and wife, M. E. M., Foochow.
Ward, Miss, F. M., E B. Z. M., Chouping, via Kiaochow.
Ward, Miss R. P., A. B. C. F. M., Foochow.
Ward, Miss V. M., C. I. M., Kienping, via Wuhu.
Ware, J., F.S.A., and wife, F. C. M., Shanghai.
Ware, Miss A. C., C. I. M., Chüchowfu, via Ningpo.
Warnshuis, A. L., M.A., and wife, R. C. in A., Sio-khe, via Amoy.
Warr, Miss N., Unc., Nanchang, via Kewkiang.
Warren, G. G., and wife, W. M. S., Changsha.

Warren, O., and wife, C. I. M., Hankow.
Warren, W. H., and wife, C. I. M., Shaohingfu.
Warren, Miss B., C. I. M., Chefoo.
Wasson, J. S., and wife, L. M. S., Tingchowfu, via Amoy.
Waterman, Miss M. E., C. I. M., Tsingkiangpu, via Chinkiang.
Waters, B. C., and wife, C. I. M., Anshunfu, via Yochow and Kweiyang.
Waters, G. H. and wife, A. B. F. M. S., Swatow.
Waters, Miss A. G., M. E. So., Sungkiangfu.
Waters, Miss M. E., C. I. M., Chuhsien, Sze., via Ichang.
Watkin, Miss M., L. M. S., Hongkong.
Watkins, Miss J. H., M. E. So., Soochow.
Watkins, Miss, A. P. So., Kashing.
Watney, Miss, C. E. Z., Uongbuang, via Foochow.
Watney, Miss D. M., M.B., B. S., Paoning, Sze.
Watson, J., M.A., and wife, E. P. M., Changpu, via Amoy.
Watson, J., and wife, E. B. M , Suiteichow, Shansi.
Watson, J. R., M.B., and wife, E. B. M., Tsingchowfu, via Kiaochow.
Watson, P. T , M.D., and wife, A. B. C. F. M., Fenchow, Sze.
Watson, W. H., W. M. S., Changsha, Hunan.
Watt, F. J., B.Sc., C. M. S., Mienchow, Sze.
Watt, Miss H. M., E. B. M., Sianfu, Shensi.
Watts, Miss E. E., LL.A., C. M., Ningpo.
Weber, Miss L. I., C. I M., Kianfu, via Kiukiang.
Webster, J. B., A. So. B., Chinkiang.
Webster, J., W. M. S., Yungchow, Hunan.
Webster, J. W., and wife, C. I. M., Fushun, Sze., via Chungking.
Webster, Miss B., C I. M., Ningkwofu.
Wedderburn, L. D. M., M.A., U. F. C. S., Ashio, via Newchwang.
Wedderspoon, Miss, C. E. Z., Foochow.
Wedicson, Miss J., S. C. A., Ping Liang, via Hankow.
Weekes, E. J., B.A., Canton Chr. College, Canton.
Weekes, Miss, C. E. Z , Ciongbau, via Foochow.
Weeks, Miss E., E. B. Z. M., Tsingchowfu.
Weightman, Miss J., C. M. S., Hangchow.
Weir, A., M.A , I. P. M., Yu Shu Hsien.
Weiss, F., Ber. M., Shiuchowfu, via Canton.
Weller, E., C. I. M., Shekichen, via Hankow.
Weller, H. A., C. I. M., Anking.
Wells, H. R., and wife, L. M. S., Hongkong.
Wells, M., and wife, A. P. M., Chefoo.
Wells, R. C , and wife, A. P. M., Weihsien, via Tsingtau.
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Zwissler, C., and wife, Basel M. S., Hoyün, via Canton.

INDEX.

NOTE :—The figures followed by 10 in heavy type are references to the "Year Book for 1910."

Abeel D. 258
Aboriginal Tribes, Work Among 206, 214
Aborigines, Miao, 281, 318, 377, Karens, 295, 329; Mr. Watson and, ... 351
"A Century of Missions in China." Addenda xxvii-xxx **10**, 291, 293
"A Chinese-English Dictionary in the Cantonese Dialect" 272
Adam, Rev. James, 206; and Aborigines 387
Aeronautics 18
Alexander, Mrs. 387
Allen, Dr. Y. J. Influence of 395
American business men, Visit of 18
American Red Cross Association 68
Ancestral Hall 440
Anderson, Dr. D. L. ... ... 153, vi.
Anderson, Miss M 292
Anglican Communion, Bishops of ... ... xlvii.
Anti-cigarette movement 444, 454
Anti-footbinding 17, 47, 454
Anti-foreignism 14, 48, 128, 340, 385
Anti-opium (see opium) 17, 42-46, 338, 443, 445
Anti-plague inoculation 335
Archibald, J. 23
Army and Navy 4, 9, 28
Arthington Fund 22, 331, 418
Articles on China, List of ... ... App. iv.
"A Sketch of Chinese History" 258
Aspland, Dr. W. H. Graham, and the Plague 69
Attitude of Chinese in Tokyo to Y. M. C. A. 417, 421
Athletics 185, 410
"At the Threshold" 367
Aust, Professor, in Shansi University 114

Baba work. 339
Bagby, Mr. C. T. 300
Bashford, Bishop J. W. 25, 432, 460
Baxter, Rev. G. and Statistics 239

Baynes, Mr. A. H. 396
Beach, Dr. Harlan P. 366
Beattie, Mr. 334
Beginners' Catechism of doctrine 309
Belsey, Sir F. F. 401
Benevolent Society... 255
Bevan, Prof. L. R. O. 6, 49, 114
Bible, The, 285, Tercentenary of the Authorised Version of the Bible 285
Bible Conference 317
Bible Institutes 326, 371
Bible Societies, 370, 380-387; British and Foreign, 381-383; American, 383-385; National Bible Society of Scotland 325, 385-387
Bible Study in the Y. M. C. A.... 409
Bible Study Movement, 254-260, **10** 371, 412
Bible Training Schools 21, 361, 367, 368, 371, 412
Bible Translation and Revision 388-391. Wenli Union Version, 388, Mandarin Union Version, 389, Wenchow Colloquial, 390, Kienning Colloquial, 390, Hakka Colloquial, 390, Lesu Matthew and Laka Mark, 391.
Bible Women 439, 442
Bible Woman's Training School 303, 442
Biggs, Miss C. M. 281
Bitton, W. Nelson... ... ... 393, 443, 460
Blackstone, Mr. W. E., ... 23, 433, xxxvii
Blind (see Schools) 298, 380-383, **10**
Blind preacher 336
Blodget, Dr.... 245
Bois, Mrs. J. C. 166
Bondfield, Rev. G. H. ... ... 201, xxxii
Bonner, Rev. Carey 401
Books for Missionaries, The best, ... App. vi
Books issued by the C. L. S. 393
Books issued by the Y. M. C. A. 415
Books needed by the Chinese 123-126
Books on China ... ... App. v.
Books read by Chinese: Translations, 119-120; natural science, 119; history, 119; philosophy, etc., 119; literature, 120; English, 121; native authorship, 121.
Books translated by Scandinavian Missionaries ... 289, 292, 293
Boone, Dr. H. W. and medical Missions 162
Boone University 21, 152
Bornand, Father 68
Boxer Outbreak, 250. Boxer year, ... 264, 265, 306, 320, 346
Boxer, S. V., B.Sc., Edin. 161
Boynton, Rev. C. L., B.A. 408

"Boy's Own Paper" 380
Brockman, Rev. F. S. 23
Broomhall, Marshall 279, 352
Broumton, Mr. J. F. 281
Brown, Campbell 334
Brown, Frank L. 402, 403
Brown, Dr. A. J. and Mrs Brown, Visit of ... ...306, xxxix
Bryan, Dr. 300
Buddhist sects 268
Budget, 3, 8, 34. Statement of... 40
Bugge, Steen 414
Burgess, John Stewart 117
Burt, Rev. E. W., M.A. 460
Burton, Professor Ernest D., 2, 3. Visit of 22

Cabinet, 9, 30, 36; establishment of 37, 38, 62
Cameron, Dr. James 367
Campbell, Rev. Wm., D.D. and Formosa 222
Candlin, Rev. Geo. T. 243
Canton-Kowloon Railway 267, 272
Carter, Miss A. E. 449
Cartwright, Mr. of Shansi University... 114
"Cases" 336, 364
Cassels, Bishop 278, 460
Castleton, Mr. A. G. 331
Cecil, Lord Wm. Gascoyne 22, 160
Census of China ... ... App. viii. pp. xxix-xxxi.
Centenary Conference, 357; C.C. committee on Bible Study. 371, 412
Centenary Conference, Final Report ... ... xxxvii. **10**
Central Government 3
Chang Po-ling, Hon. ... ... 122, 444, xxxvii.
Chang, Mr. and Mrs. T. Y. 428, 459
Changsha riots, Indemnity refused 23
Chao Erh-sen, H.E. ... ... 29, xxix.
Cheng Ching-yi 368
"China" 396
China Emergency Committee 163
"China Opened" 258
China's Foreign Indebtedness 9
China's Task 2
China Sunday School Union 401
"China's Young Men" 415
China Under the Empress Dowager, and After 1
Chinese Abroad 419-424, **10**
"Chinese Christian Review" 393
Chinese Presbytery formed 323
Chinese Students' Union Church, Tokyo 421

Chinese, The Problem of 149-150
Chinese Tract Society 311, 374, 392
Christian Endeavor 264-267 **10**, 370, 404
Christian Headquarters at Nanking Exhibition. ... ... xxxvi.
"Christian Herald," New York 68, 310, 319, 458
"Christian Intelligencer" 372
"Christianity and other Creeds" 307
Christianity and the transformation of China 130
Christian Literature Depot 299, 301
Christian Literature Society ... ... { 11, 23, 173, 307, 311, 325, 333, 392, 400
Christie, Dr. 23, 75, 78; and Medical Association 162
Chu Pao-san 67
Church Council 344
Church Officials ... ... App. xiv. pp. xlvii-liii.
Cigarette evil 18, 444, 453
Circulating Library 311
Clan fighting 342
College, Canton Christian 21, 152, 240, 241
College Presidents ... ... li.-lii.
College (see "Theological" and "Schools") 151, 240; A. B. F. M. S., 295, 296; A. B. C. F. M., 303, 305; E. B. M., 331; L. M. S. 341
Collier, Miss 434
Collinson, A. H. 68
Comity and Federation (see Union) 20
Commercial Press, Shanghai (see Press) 13
Conferences in Y. M. C. A., 411, 419; in Y. W. C. A. ... 424
Confucianism, the belief of educated Chinese 130
Constitutionalism 6, 28, 39, 49-62
Corbett, Dr 320
Cornaby, W. A. 393
Cousins, Mr. 340
Cousland, Dr. P. B., and Medical Association 162
"Criticism" classes 431
Currency 9, 39, 40-41

Daehlen, Rev. I. 292
"Daniel" 373
Darroch, Dr. J. ... ... 23, 373, 401, 460, 462, xxxvii
Deaf and Dumb 384, **10**
Demon Possession 311, 425
Denney, Dr. James and best books xxi
Directory of Missionaries ... ... i-lxxviii
Doherty, Rev. W. J. ... ... 281, vii
Domestic Science 432
Donald, Mrs. E. C. of San Bernardino 311

Door of Hope, Shanghai 328, 455
Duff, J. L. ... ... 430, xxiv
Duncan, Rev. Moir, M.A. 113

Ewing, Mr. 20
Eddy, Mr. Sherwood, visits Y. M. C. A. 23
Edicts 30, 31, 39, 42, 43, 81, 259
Edicts and Government Changes 23-37, **10**, 26-48
Edinburgh Conference, Reports 22, 23, 194, 225, 366, 459, 461; Continuation Committee 400
Education, Govt. in N. China (see "Schools" also "Japanese,") 57, **10**: Government, 11, 78-116; 34, 51; in the National Assembly, 95, 104; educational scheme, 96-100; educational subsidy, 102; spiritual education, 103; blind and dumb schools, 103; educational system, 130; education in Manchuria 216
Educational Mission to U. S. 49, **10**
Educational Work in Mission (see Schools), 22, 282; Problems of, 132-150; educational Notes, 150-153; education in Manchuria, 221, in Formosa 224
Educational work in the Y. M. C. A. 409, 419
Education of deaf-mutes 449
Efficiency in Education, Problem of 136-138
Egede, Hans 287
Eitil, Dr. 262, 272
Eliza Yates School for Girls 300
Empress Dowager, Yehonala, 1: Lung Yu 4
Envelope System used 316
Epworth League 347
"Evangelisches Kirchenblatt für Württemberg" 266
Evangelism, aggressive, 365, 366, 369; itinerant 366, 461
Evangelism in the Sunday School 402
Evangelistic Association of China 21, 22, 134, 140, 153, 358, 368-372
Evangelistic Campaigns 301, 309, 312, 320, 321, 327, 367
Evangelistic Committee 354
Evangelistic Work, 183-184, 294-352; in Formosa, 223, 228; in Manchuria, 216, 218; in Kwangtung, 234; in U. M. C. M., 255; in Chengtu, 434; M. E. So. 439, 441; W. U. M., 171-172
Evangelistic Work in the Country 100-188, **10**
Evangelistic Workers, Opinion of 355-372
Evangelization in the Cities 174-179, **10**
Ewing, C. E. ... ... 20, xxviii
Exner, Dr. M. J. 411
Extraterritoriality 41

Faber, Dr. 261, 262
"Fact of Christ"... 392
Famines in China during 1910-11, 66-68; C. C. Famine Committee, 67; famine in 1878, 249; Famine Relief distributed, 321; famine in Honan 322
Farnham, Rev. J. M. W., D.D.... 380
Fatiguet, Rev. L. and Famine in Kiangsi 68
Federated Malay States 338
Federation and Union (see Union) 320-324, **10**, 20, 299
Ferguson, Dr. J. C. 67
Feud 334
Figourovsky, O. 463
Finance, currency and economy 39, 54
Fitch, Rev. G. F., D.D. 443, 460
Fleischer, Rev. A., B. Sc., M.A., B.D. 287
Floods, famines and plague 3, 23
Foreign Loans, 9, 10, 34, 37, 344; opposition to, 31; Quadruple syndicate 41
Formosa, The Work in 223-232
"Fortschrittliche Volkspartei," Horz 266
Foster, Rev. Arnold, and Evangelism 362; 461
Franson 262
"Freuden und Leiden rheinischer Missionare" 260
Fukien Tract Society 378

Gaff, Mr. 349
Gailey, Mr. R. R. ... ... 155, xxviii.
Gambling, abolished 18, 46, 242, 445
Games 185, 410, 431
Gamewell, Dr. F. D., Educational Superintendent 153
Garrett, Rev. Frank 368
Garritt, Rev. J. C., D.D.... 460
Geller, Mr. 344
Gênähr, Rev. I 272
German-Chinese School 265, 274, 276
German Reichstag and Chinese Christians 266
"Geschichte der Basler Mission" 257
"Geschichte der Rheinischer Mission" 257
Gibb, Dr. of Peking and the plague 70, 71
Gibson, Rev. J. C., D.D., 340, 460; and Problems of the Church 20, 181
Giess, Rev. H. 269
Girls' Missionary Society 308
Glover, Dr. R. H., and Evangelism 361, 368
Goforth, Rev. J. 21, 288, 318, 327, 344
Goodrich, Rev. C., D.D. 444
"Gospel Mail" 451

Gotteberg, Rev. J. A. O. 293
Goucher, Dr. of Baltimore visits China 153
Government, 9; School, 64; troops, 65, 67; and plague, 70, 78; in Manchuria 215
Government Education (see School and Education) ... 11
Government recognition in Mission Schools, Problem of ... 140-143
Grace Church, Shanghai A. So. B. 300
Gracey, Miss Ida and Home for Crippled Children ... 433
Grand Council 3, 4, 5, 8, 9, 34, 35
Gray, A. V. ... ... xxxviii.
Greek Church 463
Greening, Mr. 330
Gregg, Miss 284
Group system introduced 315
Gulick, Dr. Sidney 124
Gulowsen, Dr. and the plague 78
Gundert, H., works referred to... 257
Gützlaff, K. F. A. 257, 261

Haffkine, Dr. Paul 73, 74
Hall, W. M. 243
Halley's Comet ... ... xl-liii **10**
Hart, Sir Robert 9
Hauge. Hans Nielsen 290
Heal, James A. and Mrs. 450
Hermann, Rev. H. 257
Hertzberg, Rev. A. 293
Hicks, Rev. C. E. and the Nosu 210
Higher Chinese Studies, School for 398
Hill, Rev. David 112
Hinds, J. 249
Hodgkin, Dr. Henry 173, 175
Holliday, Mrs. Cecil 166
Holy Spirit 439
Home for Foundlings 242, 260
Home Missions Board, Chinese 299; Ungkung Missionary Society, 296, 301; Union H. M. S. 307, 350
Hongkong University 56-57, **10**
Hosie, Sir Alexander 43, 46
Hospitals and dispensaries, ... 237, 239, 240, 249, 272, 276, 283, 293, 300, 306, 308, 340
Hoste, Rev. D. E. 460
Hsi Liang, H.E. 29
Hydrophobia 316
Hykes, Rev. J. R., D.D. 443

"Ich harre aus" 269
Idol processions prohibited, 335; Idol temples destroyed 346
Imago Christi 330
Imperial Maritime Customs 18
Important Events, List of ... ... App. ii. pp. ii-v.
Indemnities ... ... — 461
Indemnity School in Peking 22
Independence and Self-Support (see Self-support) ... 189-209, **10**, 341
Industrial Work 394-397, **10**, 428, 429, 431, 438, 439, 457
Inglis, Rev. James, and Manchuria 215
Innocent, John 243
Innocent, Miss A. E. 250
Insane 391-393, **10**
Institute in Chinanfu 68, **10**, 173
International Institute, Shanghai 61, **10**, 173
International Postal Telegraph Association 450
International Reform Work in China 443-5
"Islam in China" 353

Jackson, Dr. A. F. ... ... 23-25, 222, viii
Japan 11, 32, 48, 356, 380, 434
Japanese, 3, 18, 63; and plague, 71, 74, 78; and education 96, 105, 107, 118, 130
Jeme Tien-Yow, H.E. 16
Jesuit Missionaries 50
"Jesus Loves me, this I know" 441
John G. Kerr Refuge for Insane 241
John, Dr. Griffith 343
Jowett, Hardy 352
Jubilee of a Mission 243
Junkin, Rev. W. F. 67
Justice, Courts of, 10; administration of 41, 51

Kak Ming Tong 272
Kang Yu Wei 121
Kao Voong Ze 457
Kennett, Mrs. R. W. 281
Kiangsu Federation Council 299
Kindergarten 435, 438
King George and the opium question 45
King, Miss 437
Ku Hung-Ming 2
Kwangtung Province, Work in 233-242

Lacy, Dr. 347
Lambuth, Mrs. 164

Lammermuir Party 281
Language, Anglo-Saxon, 265; German 266
Language School 304, 398
Lanman, Miss 428
Laura Haygood Memorial School 437
Lawsuits 364
Lectures on Christian Evidence 352
Lee, James W. 395
Lee Sha Mo 67
Leprosy in China, 388-390-10; leper asylum 272
Leslie, T. 396
"Let us Pray" 393
Liang Chi Chao 121
Liang Ping-long xxxiv
Liang Tun Yen 26
Liberality 21, 217, 337, 338
"Life of the Emperor Taukwang" 258
Li Hung-chang 4
Ling, Professor 12; and Government Schools 104
Liquors, foreign 18, 444, 453
Literature (See "C. L. S." also "Books," "Tract and Bible Societies") 23
Littell, Rev. S. H. 368
Liu Chin Nan, Professor, Imperial University, Peking ... 118
Liu, Rev. Mark 421
Liu Yu-lin, H.E. 28
Living in China, Cost of xliii
Lobenstine, Rev. E. C. 67
Local Government Assemblies 54, 59-61
Loosley, Rev. A. O. 281
Lord Jesus Christ 362, 364, 369, 439
Lord Li Ching-fang 28
Lowry, Rev. H. H., D.D. 444
Lu Chuan-lin 26
Lutley, Rev. A. 21, 284, 333; and Evangelism 360
Lyon, Rev. Willard 460

MacDowell, Bishop 403
MacGillivray, Dr. D. ... ... 67, 257, 260, 323, 325, 398, 443, 460, 462, xxxvii.
Mackay, Rev. G. L., and Formosa 228
Mackenzie, Dr. 323
Mackenzie, H. S. 413
Maier, Rev. H. 268
Manchuria, 3, 18, 23, 79; Revival, 21; plague in, 69, 75, 78; Mission Work in 214-222
Manget, Mr. 439

Marco Palo 50
Martin, Rev. W. A. P., D.D. 307, 441, 461
Mateer, Mr.... 321
Materialism 336
Mathews, Professor Shailer and best books xxi
Matson, Rev. P. 289
Maxwell, Dr. 335
Maxwell, Mrs. Mary, Peterboro 324
McGinnis, Mr. 63
McIntosh, G. 460, 462
McLean, Miss 325
McTyeire School 436
Medical Research 232-234, **10**
Medical Missionary Association of China 162
Medical Work (see "Hospitals" ... { 210-215, **10**, 23, 162, 240, 271, 275, 297, 333.
Medical Work for Women, Specimen of 164-172, 440
Meilin Pass 273
Memorable Dates in Missionary History ... ... App. i.
Mesny, Dr. and the Plague 70, 75
Methodist Publishing House 491
Meyer, Rev., F. B. Visit of 21, 298, 333
Meyer, Theo... 68
Miao 281, 318, 377, 381, 387, 391
Militarist feeling 48
Miller, Rev. George, and Evangelism 355, 368
Mills, Mrs. C. R. 449
Ministerial Educational Boards, A. So. B. 300
Ministry, Problem of securing Men for 143-146
"Missionary Review of the World" xxix

Missions :—(see also Bible Societies and Tract Societies Y. M. C. A., Y. W. C. A.)

Ch. of England Miss. Soc. of Canada 20

Baptist :—

American Foreign Mission Society ... ... { 208, 236, 295-297, 405, xlix.
American Southern Baptist Mission { 237, 238, 240, 267, 273, 297-301, 314, l.
English Baptist Missionary Society 305, 330, 333
English Baptist Zenana Mission 430
Seventh Day Baptist Mission... 64

A. B. C. F. M. ... ... 20, 237, 240, 302, 405, xlix.

Allgemeiner Evangelisch Protestantischer Missions Verein 262, 263, 276

American Lutheran Mission 291, 293
Augustana Synod Mission 294
Basel Mission 236, 261, 263, 264, 265, 266,-269, 267, 269, 270, 273, 274, 275
Berlin Foundling House in Hongkong 275
Berlin Mission ... 237, 238, 239, 240, 260, 261, 263, 264, 265, 267, 270, 273,-275, 315, 340
Bible Missionary Society unites with A. So. B. M. ... 298
China Inland Mission ... 20, 23, 206, 212, 263, 267, 273, 276, 278, 279,-286, 287, 305, 317, 354, 405, xxxix, xlviii.
Chrischona Pilgrim's Mission 263, 277
Christian and Missionary Alliance 238, 326-329, 428
Church Missionary Society 237, 238, 239, 240, 262, 270, 276, 405
Danish Lutheran Mission in Manchuria 218
Finnish Missionary Society 290, 291, 293
Friends Mission xxxix
German Missions, Work of 257-278
German China Alliance Mission 263, 276, 280
German Women's Missionary Union 20, 265, 278, 280
Hauge Synod's China Mission 290, 293
Hildesheim Mission to blind girls 262, 275
Kieler China Mission 263, 277
Liebenzell Mission 20, 263, 277, 280
London Missionary Society 20, 23, 238, 239, 240, 260, 262, 270, 273, 297, 304, 315, 334, 339-346, 405, 428, 431, xlix.

Methodist:

Canadian 20, 345
Methodist Episcopal Mission, 276; Church Officials ... ... xlvii.
Methodist Episcopal Church So. 346, 436
Methodist Episcopal Mission, Woman's Board ... 432-6
Methodist Protestant Missionary Board 20
United Methodist Church Mission ... 206, 211, 243-256
Wesleyan Methodist Mission 23, 64, 237, 238, 240 267, 270, 273, 297, 317, 348-352
National Holiness Association 20
Norwegian Lutheran China Mission Association ... 289
Norwegian Missionary Society ... 64, 280, 288, 292, 293, 294

Presbyterian Church of New Zealand 239, 240, 270

American Presbyterian Mission, North ... ... 235, 237, 238, 240, 241, 262, 270, 271, 273, 305-321, 334, 405, 425, 450, 457, l.

Canadian Presbyterian Mission ... { 228-232, 237, 240, 322-5, 327, xxxix.
Church of Scotland Mission 330, 429
English Presbyterian Mission, in Formosa ... 223-227
in Swatow 235, 267, 273, 333-339
Irish Presbyterian Mission 203
Reformed Church in America 267, 347
Rhenish Mission ... ... { 236, 239, 260, 261, 262, 263, 264, 265, 267, 269-272, 278
Scandinavian Alliance Mission 280
Scandinavian Missions, Work of 287-294
Seventh-Day Adventists 267, 273, 340
Swedish American Mission... ... ... 239, 294
Swedish American Missionary Covenant 289
Swedish Holiness Union 280
Swedish Missionary Society 288
Swedish Mission in China 280, 287
Swedish Mongol Mission 203
United Brethren Mission 237, 240, 242, 262, 314
Woman's Union Mission 164

"Missionsvundschau China" 278
Mission Work, Survey of, 20-25; New Missions 20
"Mitteilungen des deutschen Frauenmissionbundes" ... 277
Mixed Court 11, 456
"Modern History of China" 276
Mohammedans 98, 100
Mongolia 33, 69, 97, 98, 201
"Monuments of Chinese Literature"... 276
Morgan, Mr. Evan... ... ... 333, 393
Morrison, Dr. G. E. and Missions 24, 42
Mosher, Rev. G. F. 460, 462
"Moslems, Awake" 354
Moslems, Work Among 353
Mott, Dr. John R. 190
Moule, Mr A. J. H. 374
Moule, H. W. 383
Mowatt, Rev. J. A. 395
Museum 319, 331
Mylne, Rev. C. N. and the Nosu 213

Nanking Exhibition ... ...11, 19, 386, 410, 434, xxxiv-xxxviii
Nanking University 151
National Anti-opium Society 445
National Assembly, 3, 5, 8, 17, 28, 30, 31, 32, 33-37, 54-56; and education, 95-104; and polygamy, ... 454
National Athletic Games... 410

National Debt Redemption Society 10
Nationalism in China 127
Native Missionary Alliance 259
Need for workers 420
New Chinese Constitution, The 6
New Testament 362
Nicholls, Mr. A. G. and the Nosu 212
Nilssen, Dr J. E. 293
"North-China Daily News" ... ...66, 80, 111, xxix
North China Tract Society 304, 377
Notes on the New Organization of Schools in China ... 80
Noyes, Rev. H. V., D.D. and Kwangtung 233
Nystrom, C. F. 281
Nystrom, Professor, in Shansi University 114

Obituaries, ... App. iii. pp. vi-viii.
Oehler, Mrs.... 269
Official Salaries 5
Open Ports ... ... xliv-xlvi
Operetta 436
Opium, 45, 272, 273, 274, 453; opium cases, 324; suppression of, 348, 438, 443; Conference at The Hague, 444; Law against, 445; New opium agreement, 447.
Organisation in education, Problems of 134-136
Orphanages 385-387, **10**. 310, 319, 429, 457
"Ostasiatische Lloyd" 269, 277
Oxford Cambridge University Scheme 139

Parker, Dr. A. P. 21, 347, 401
Parker, Rev. George, and Evangelism 367
Parker, Rev. J. 345
Parliament 8, 9, 30, 32, 54, 62
Patton, Rev. C. F. 237
Pearce, Mr. E. C. 68
People's Gift to the Imperial Family ... ... 14, xxxii
Periodicals, Christian 343-350, **10**
Personal Workers' Society, 308, 370,; Worker's Conference, 315
Pestilence 316
Pettus, W. B., B.A. 21, 190
Physical Culture in the Y. M. C. A. 410
Pigott, Mr. and "Buford" cargo 68
Pilgrims to Tai Shan 432
Plague and Famines 23
Plague, The 69-78; bubonic, 69; pneumonic, 69-78; description of, 73; International Plague Conference ... 78, 163
Pocket Testament League 349, 370, 387-388
Polhill, Mr. and Tibetan work 367

Pollard script 381
Pollard, Rev. S. and Aboriginal Tribes 206
Posey, Miss... 428
Post Office and Telegraph 14, 450
Pott, Rev. F. L. H., D.D. 68, 133, 151
Preachers Meeting... ... ... 335, 337
Present Problems of the Chinese Church, 180-188; Timeous Preaching, 181-183; Evangelistic Work, 183-184; Welfare of youth, 184-186; Self-support, 186; Self-government, 186-187; Problems of the future, 187-188
Presses, Mission, 351-362, **10**, 311; Printing, 14; The Chinese Press, 14; Daily paper needed, 344; Christian press, 370; Commercial press, ... 13
Price, Bishop and Government Recognition of Mission Schools in the college, 147-149; of Chinese, ... 149-150
Price, Rev. P. F. 63, 312
Prince Chiug, 4; and Parliament 34
Prince Pu Lun 35
Prince Regent (Prince Chun) 3, 31, 32, 34
Prince Tsai Hsun 28
Prince Tsai Tao 28
Prince Tsai Tse 8, 39
Pringle, J. C., M.A. 161
Problems in educational work: of Organisation, 134-136; of efficiency, 136-138; of the University, 138-140; of government recognition, 140-143; of securing men for the ministry, 143-146; of religions work, 147-149; Of Chinese, ... 149-150
Provincial Assemblies 7, 30, 54, 55, 56-59, 111
Publishing Business 13

Queue, abolition of 47

Railways, 15, 18, 31, 34, 68, 215, 262, 266, 267, 272, 303, 311, 314; and the plague 71
Rapid campaign plan in Y. M. C. A., adoption of 409
Rasmussen, Mr. 414
Rebellion, rumours of 335
Reforms 17
Reichelt, K. L. 293
Reifsnyder, Dr. Elizabeth 164
Religious Tract Society of London 23, 373
Religious work in the College, Problem of 147-149
"Reminiscences of a long life in Two Hemispheres" 307
Restlessness and Rebellion in School 296, 321, 322, 324, 341
"Retrospect of Sixty Years in the Far East" 307
Revival of 1908 in Manchuria 216
Revivals 313-319, **10**, 346

Revival work (see "Special Mission Services") 288, 300, 317, 318, 321, 322, 324, 326, 327, 330, 333, 347, 349, 431, 439; Confucian revival 348
Reynolds, Miss B. J. L. 281
Richard, Dr. Timothy 23, 111, 333, 393
Ridge, W. Sheldon 26
Ridgely, Rev. L. B. and Evangelism 356
Riots and Indemnities 23
Riots in China in 1910, 63-65; at Changsha 352
Robertson, Professor C. H., Scientific lectures ... 23, 180, 413
Roman Catholic Church in China 464-9
Roman Catholics 383
Rosedale Congregation, Toronto 323
Rowley, W. 68
Royal Asiatic Society ... ... xxxiv. **10**
Russia, 29, 32, 37; and plague, 71, 74, 78; and education 97

Sabbath Observance 341, 347
Salquist, Mr. 297
Sauberzweig-Schmidt's "Drei Jahrzehnte deutscher Pro-niermissionsarkeit in Sudchina" 257, 260
Saunders, Rev. A. R., 368; and evangelism 357, 365
Scepticism, Influence of 273, 313, 319

Schools:—Government,

Criticism of, 104-111; Students in, 106; Unions in, 106; System of teaching in, 107; Morality in ... 108
Notes on the new organization of Government, 80-95; kindergartens, 80; lower primary, 80-82; higher primary, 82; Middle, 83-84; High, 84-85; University, 85-88, 111-116; Lower Normal, 88; Higher Normal, 89; Girls schools, 92-94; Foreign Teachers, 94-95; Ceremonial days, 90; Satutations, 90; Holidays, 90; Sanctions, 91; Examination, 91; Academic degree, 91
11; 64; Police, 97; Banking and Finance, 97; Polytechnic, 97; Communication Institution, 97: Blind and dumb, ... 103
Indemnity School 22
Schools for girls 92-94

Schools:—Mission, (see also "Education,") 220, 239-241, 246, 254; A. B. F. M. S., 296; A. So. B., 299, A. B. C. F. M., 305; A. Luth, 292; A. P. M., 306, 321; Basel M., 269, 274; C. P. M., 322, 324, 325; C. I. M., 282; Finn M., 291;

Hauges M., 290; M. E. So., 347, 436; N. Luth. M. 289; N. M. S., 293; Rh. M., 270-71; Scan. M., 288; Swed. A. M., 294; Swed. M. S., ... 288
For the Blind 241, 308, 350
For Girls. 288-312, **10**; 228, 235, 237, 239, 240, 241, 250, 269, 271, 278, 296, 300, 302-3, 325, 432, 434, 436
For Men and Boys 73-112, **10**
For Missionaries Children ... ... 304, xxxix.
Anglo-Chinese 265
German-Chinese 265, 266, 274, 276
Language 304
Medical... ... ... 216, 232, **10** 163
(see "Problem's in Educational Work")
(see "Restlessness in Schools")
Theological (see Theological) 235-253, **10**
School for higher Chinese Studies 399
Schools and Colleges and evangelism 356
Schülar, Rev. M. 276
Science Work in Chengtu, Szechuen 173-180
Seaman, Mrs. J. F... 300
Self-denial in the Church 283
Self-support and self-government in the Church... ... ... 21, 186, 220, 255, 268, 270, 274, 295, 299, 303. 304, 314, 317, 330, 334, 337, 340, 341, 345
Service, Mr. R. R. 173, 174, 176
Shanghai Missionary Association 400
Shanghai Industrial Orphanage 428, 457
Shanghai Taotai 5
Shansi University 13, 111-116
Sheffield, Dr. 134
Sheldon, Mr. on American Constitution 175
Sheng Hsuen-huai, H.E 28
Shen Tun-ho 68
"Sicawei Calendrier-Annuaire" 95
Silver, Miss 427
"Simple Bible Stories" 373
Slavery, Abolished 17
Smith, Mr. 63
Smith, Rev. A. H., D.D. 1, 444, 460
Smith, A. H's Survey 1-22, **10**
Smith, Mr. Howard 307
Smith, Mrs., C. and M. A. 428
Social Question 356
Soothill, Rev. W. E. 114
Soul Test 433
Southey, Mrs. J. 281

Special Mission services (see "Revival Work") ... 284, 298, 300, 312, 351
Spirits-Powder, Riots, 262; spirit-fighters and Triadists 273, 274
Spiritual State of the Church 21
Stanley, Dr. 246
Stations, List of New ... ... xxxviii-xxxix. **10**
Statistics of Missions around Canton 239
Statistics relating to missionary Occupation of China ... 193
Stenhouse, Dr., of Peking and the Plague 71
Stevens, Mr. of Jehol and the Plague... 70
Stevens, Miss 166
Stewart, Mr. Milton, of California 23
Stokstad, Rev. C. 290
Stooke, Mr. and Mrs. ... ... xxvi.
Strother, Mr. and Mrs. E. E. 404
Stuart, Dr. G. A. and Medical Association 162
Student Volunteer Movement, 21, 190, 370; German, 265; Book for... 392
Summer Conference 307
Summer Resorts. ... ... App. vii. pp. xxiii-xxviii.
Summer Theological class, 323; Summer School 343
Sunday Schools in China 21, 343, 401, 402, 403
Sustentation Fund... 341
Sutherland, Mr. 336
Suzuki, S. K. 67
Sydenstricher, Rev. A. and Evangelism 358

Taft, President 412
Tang Shao-yi 4, 27, 40
"Ta Tung Pao" 393
Taxation 9, 34, 55
Taylor, Hudson 263, 281, 285
Taylor, Rev. W. C. 281
Taylor, Miss Annie 367
Teacher Training Classes... 402
Temperance Societies 444, 452
Tewksbury, Rev. E. G. 21, 401
Term question 383
"The Call of Cathay" 393
"The China Mission Year Book" 1910 ... 24, 26, 30, 163, 173, 221, 293, 392
"The Chinese Recorder" ... ... 20, 23, 24, 265, 354, 372, 460, xxiii, xxxiii
"The Educational Review" 459
"The Life of David Livingstone" 310
"The Making of a Man" 395
The Margaret Williamson Hospital, Story of 164-172

"The National Review" ... ... 5. 12, xliii
"The New Testament of Higher Buddhism" 393
Theological Colleges 182, 225, 236, 239, 240, 269, 270, 288, 293, 294, 300, 340, 341, 351
"The Story of the China Inland Mission" 282
"The Traveller's Guide from Death to Life" 373
"The Uplift of China" 392
Thwing, Rev. E. W. 17, 443
Tibetan border visited 367
Tientsin in 1860 245
Tientsin-Pukow Railway... ... ... 68, 266
Ting Li-mei. Rev. 21, 144, 151, 190, 306, 321, 331, 412, 430; in Manchuria 217
Tokyo Chinese Y. M. C. A. 417
"Tongues," Movement 20
Tract Societies 23, 304, 311, 370, 373-380, 392
Trade, State of, 18; loss in bean trade... 78
Treat to Chinese girls, Miss Bonafield's 435
Treaty of Tientsin... 45
T. and T. Clark of Edinburgh 393
Tuan Fang 19
Turner, Rev. J. J.... 112
Turner, Miss 250
"Turning Point in Human History 396

Ungkung Missionary Society... 296
Uniform curricula of study 304
Union and Federation 320-324, **10**, 20
Union bodies in China 188
Union in Education necessary 137
Union in Formosa, Question of... 225
Union Medical Schools 163, 240
Union of Missions... ... ... 294, 296, 297, 298, 303, 306, 307, 312, 314, 334, 343
Union Nurses' Training School... 433
University: (see also "School, Government,") Boone, 152; Chicago, 22, 161; Harvard, 22, 161; (see "Hongkong"): Nanking, 151; Oberlin Univ. Mission in Shansi, 158-159, 305; Oxford-Cambridge Scheme in Wu-Han Univ., 22, 139, 160-161; Univ. of Pennsylvania in Canton. 159-160; Princeton Univ. Work in Peking, 154-156; Shantung Christian Union University, 153; Soochow University, 153; St. John's University, 151; West China University, 152; Yale Mission in China, 156-158
University, Problem of 138-140

Unoccupied Fields, 193-205; Chekiang, 195; Honan, 195-196; Hupeh, 196; Kansu, 196-199; Kiangsi, 199-200; Kwangsi, 200, 329; Kwangtung, 200; Kweichow, 200; Manchuria, 201; Mongolia, 201-204; Shantung, 204; Yunnan 204-205
Unrest 295, 313
Upward, Rev. Bernard 154

Vale, Rev. J., lectures on British Constitution 175
Vanderburgh, Mrs. 317
Vaughan, Miss 331, 430
Viceroy Chang Ming-chi 18
"Vorträge über China" 260

Waiwupu 23, 71
Walker Mr.... 386
Wallace, J. H., B.A. 417
Waller, Miss 250
Walshe, Rev. W. G. 396
Wanamaker, Hon. John, and Y. M. C. A. in Peking, 155; Wanamaker S. S. in Philadelphia 315
Warneck, G., Works referred to 257
Warning to preachers 360
Warren, Rev. G. G. ... ... 352. xxiii.
Warren, Mr. of the W. M. S. 317
Warrington, Mr., of Shansi University 114
Waters, Mr. 296
Watson, W. H. 317, 351
W. C. T. U. 452
Weeks and Co , Messrs. xxiii
Wellcome, H. S. and Medical Association 162
Wells, Rev. H. R.... 339
Weston, Thomas von 287
Wheelock, T. R. 166
White, Bishop W. C. 20
White, Dr. W. W., Visit of 21, 412, 461
White, Miss 433
Whiting, Rev. S. 112
Whitmore, Dr. F. B. xxxvi
Widows and Orphans 323
Wightman Literary Society 436
Wilder, Dr. A. P., U. S. Consul-General 403
Wilder Rev. G. D. and Y. M. C. A. 419, 420
Wilder, Mrs. G. D. 455
Wilhelm, Rev. R.... 276
Williams, Prof., in Shansi University 114
Williams, Dr. 166

Williams, D. S., U. S. Consul in Singapore 339
Wilson, Dr. Wm. and Science Work in Chengtu, 173, 176, 413
Wold Rev. O. R. 290
Wolfendale, Dr. 345
Women, Medical Education for 228-232, **10**
Women's Missionary Society 308, 427
Women's Work, Educational 288-312, **10**
Women's Work in General 268-287, **10**
Wood, Miss M. E. and Boone University Library 152
Work Among the Nosu 210, 214
Work for Women 270, 278, 290, 425, 442
"World's Chinese Student's Journal" 130
World's Sunday School Committee, 309; Convention, 401
Wu, Dr. and the plague 70, 78

Yen Fu, H.E., Imperial Board of Education ... 118, 119, 121
Yen Show, H.E. 449
Yen, Dr. W. W. 4, 118
Yin Chang, H.E. 28
Y. M. C. A.... ... 21, 22, 23, 154, 173, 176, 177, 186, 191, 221, 267, 268, 307, 336, 370, 392, 408-423
Y. W. C. A. in China 423-424
Yuan Shih-k'ai 4, 26
Yü Kuo-chen, Rev. ... ...21, xxxii, xxxvii
Yŭ, Miss Dora 439

Zuk Vann-li 111

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